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INDEX OF VOLUME XLV

	Page
America, Nationalism and Religion in. (Morton.)	316
Assembly, General, 1934. (Bellingrath.)	324
Book of Common Worship, The. (Reviere.)	55
Calendar Reform and the Churches. (Wilson.)	203
Churches, Calendar Reform and the. (Wilson.)	203
Europe. Across Europe's Diagonal. (Mack.)	307
Evangelistic Sermon, The. (Blackwood.)	294
General Assembly, Our. (Bellingrath.)	324
Humanism, American. (Mackenzie.)	91
Humanism and Morality. (Cairns.)	284
Minister, What Psychology May Do for the. (Hood.)	110
Miraculous, The, in the New Testament. (Cartledge.)	101
Nationalism and Religion in America. (Morton.)	316
New Testament, The Miraculous in the. (Cartledge.)	101
New Year, A Message for the. (Truett.)	89
Oklahoma, The Background of the Synod of. (Moseley.)	135
Oxford Groups Movement, The Positive Worth of the. (Bell.)	273
The Psychology of the. (Sherrill.)	1
Palestine, Impressions of Present Day. (Mack.)	122
Presbyterian Gatherings, Impressions of Two. (Mack.)	34
Prophecy, Zionism and. (Mack.)	214
Psychology. What Psychology May Do for the Minister. (Hood.)	110
Reading, Keep Up Your	59, 147, 231, 333
Religion, Nationalism and, in America. (Morton.)	316
Reviews, Book	65, 155, 243, 340
Rural Life and the New Social Order. (Dawber.)	199
Sermon, The Evangelistic. (Blackwood.)	294
Social and Moral Questions, The Proposed Committee on. (Wilson.)	188
Social Order, Rural Life and the New. (Dawber.)	199
Society, Can Christ Save? (MacLean.)	177
Union Seminary in the Early 'Seventies. (Chester.)	224
Unthinkable, Some Thoughts on the. (Foreman.)	48
Worship, The Book of Common. (Reviere.)	55
Zionism and Prophecy. (Mack.)	214

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THE PSYCHOLOGY OF THE OXFORD GROUPS MOVEMENT.

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In our time there are three notable movements in the religious world. One of these, originating in the English-speaking world, is the Oxford Groups. A second, arising among German-speaking people, is the Theology of Crisis led by Barth and Brunner. A third comes from the Orient and is known as the Kingdom of God movement. Upon those who are charged with the spiritual welfare of people a certain obligation rests to become familiar with these movements and to arrive at some conclusion as to their place and use. Two of them, the Oxford Groups and the Theology of Crisis, can hardly be understood without psychological examination, although the Theology of Crisis heartily disavows psychology. The first of these, the Oxford Groups, is the subject of this paper. The treatment need not be exclusively psychological, but wherever psychology seems to throw any useful light it will be called upon.

I. The Growth and Methods of the Movement.

The movement centers largely around one figure. Frank Nathan David Buchman was born in Pennsburg, Pennsylvania, June 4, 1878. He was graduated from Muhlenburg College with the A. B. in 1899 and the A. M. in 1902. He entered Mount Airy Lutheran Seminary, Philadelphia. The first serious crisis in his life came while a student in that institution, when a fellow student accused him of ambition. He was graduated from that seminary in 1902 and was ordained to the Lutheran

ministry. He had keenly felt the charge of ambition and selected a difficult quarter of Philadelphia for his first work. He founded a hospice for poor boys, the first of its kind among Lutherans in the United States. But he found it impossible to work smoothly with the trustees, and after five years there came a clash and another crisis. He resigned, nursing a grudge against the trustees. He left to go abroad, with his health endangered by overwork and doubtless more so by the sense of strain and conflict. He found his way to England and up to Keswick. He went one day into a little village church, where there was a tiny congregation and the speaker was a woman. She spoke of the cross, of the sinner and of the One who had made full satisfaction for the sins of the world. Something happened within Buchman as he heard. He had entered with a divided life and he went out with the consciousness of having made a great surrender, leaving himself at the foot of the cross and taking away a sense of new and buoyant life. Almost his first act was to write a short note to each of the trustees, containing a confession and request for forgiveness.

From 1909 to 1915 he was secretary of the Y. M. C. A. in Pennsylvania State College. He shortly began a method of evangelization with certain clearly-marked characteristics. It was designed to do for others what had been done for him in his time of conflict. That conflict had been within the soul of a man who was affiliated with the church, indeed himself an ordained minister. This fact needs to be kept in mind if one wishes to understand the genius of the movement.

The movement has developed certain well-defined ways of working, with typical centers of stress. These are embodied in a few terms, now so well-known as hardly to need mentioning. First is surrender. After surrender of one's own will to Christ there is guidance by the Holy Spirit. Third there is sharing, which has two aspects: one of these is confession, or sharing of one's sins and failures. It is God who forgives, and "ideally confession should be made direct to God without the need of any human assistance, . . . but in practical experience, and just because we are not ideal, there are very many who need

the help of Sharing with another, so that they may come directly face to face with God. For them Sharing is a practical necessity. Only so do they grasp the reality of their confession, of the God to whom they confess and of the forgiveness which He bestows. The forgiveness itself does not depend upon the Sharing; its appropriation by the individual constantly does."[1] The other aspect of Sharing is witnessing. Having been forgiven, healed, enabled to triumph spiritually, one is to tell to others the story of his own experience of the good news. When this is done, other lives are "changed" as it is called, for the term conversion is rather avoided. The person who has witnessed and in other ways aided this change is called a "Life-Changer." These then are the four simple terms: Surrender, Guidance, Sharing, Change. They tend to be spelled with capitals in the literature.

There are also four "absolute standards" of action: absolute love, absolute unselfishness, absolute purity, absolute honesty.

The movement further has a few quite well defined methods of work. There are public meetings for sharing, both in the sense of confession and of witnessing. These take place in churches, in private homes and in hotels, the latter being one of the preferred places. There are also the house parties, which have attracted so much attention, usually favorable. Before or after the more public occasions, members of the Groups endeavor to have interviews with individuals, in order to secure their confession and their surrender; to help them begin quiet time and the receiving of guidance and send them forth in their turn to become life-changers.

The movement has passed through several phases. At the beginning it was commonly known as "Buchmanism." During this first period it had to undergo both ridicule and opposition. The opposition reached a high point in 1926 when it was driven off the campus of Princeton University in disgrace by the President of the University on the score, it is said, of "over-zealous

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[1] A. J. Russell, *For Sinners Only*, p. 26. This work appears to be fully approved by Buchman.

proselyting."[2] The name "Buchmanism" is very unwelcome, being heartily repudiated by the members of the Groups. It may have been partly in reaction against the charge of being an "ism" that the movement took the name "First Century Christian Fellowship" by which it was known for some months. It will be recalled that it is a common reaction among religious groups to protest against being known by the name of a human founder and to insist that the movement roots back in primitive Christianity. However, this name also passed, for Buchman began his work in Oxford, many Anglicans came into connection with the movement and it took its third name, the Oxford Groups. The connection with Oxford has been zealously cultivated and forms a prominent phase of the movement. Indeed, one observes a certain awe of "Oxford" and its associations which is a not unimportant aspect of the appeal. The point of the term "Groups" is that those who have been changed associate themselves in groups which attempt very earnestly to live a life marked by fellowship in many senses of the New Testament term. These Groups may be of persons residing near each other or of those associated for a time, as in a journey to further the purposes of the movement.

The movement has reached proportions which make it one of the notable religious events of our day. The groups or some member of them have made journeys to all the continents, I believe, and have undertaken campaigns in many if not all of them. The happenings of those journeys and campaigns have become very impressive. Highest names are associated with them, either in full accord and participation or in benevolent action. It has become a front-page religious movement, treated with increasing respect and looked to with hungry wistfulness. Stanley High predicted a revival of world proportions as emanating from this source.[3] While in no sense an organization, it is very efficiently conducted in its campaigns. Its arrival in any city is the occasion of deeply stirred interest accompanied by immense crowds. Plans are laid, it

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[2] *Time*, January 23, 1933.
[3] *New York Herald Tribune*, Jan. 14, 1933, p. 28.

is said, for yet further and more aggressive campaigns throughout the world.

It becomes, therefore, increasingly important to reach a conclusion about this movement. And this necessity is the plainer now since the Rev. S. M. Shoemaker, Jr., in a recent sermon in Calvary Church, New York, has raised the question squarely, What will the church do about it? And from another quarter has come the intimation in unmistakeable terms that if the church does not incorporate this movement into its life the movement will set up outside the church.

The task of evaluating this movement is by no means easy. It is with us, face to face, which renders a judgment difficult. It has been the means of remaking so many lives that any objective estimate of it will seem to some like sacrilege. There is a marked and rather unusual sensitiveness to any judgment except a full endorsement. It is held, for example, that one cannot estimate the movement except from the inside. Buchman thus refused to let Russell publish a series of articles for and against it, declining to allow Russell to write until the latter was spiritually competent. By that time, of course, the judgments were almost wholly favorable. The usual criticisms of the movement are described by Rev. S. M. Shoemaker, Jr., as "childish" and "piffling." Efforts to bring anything into the movement from without are wholly rejected. The basis of this attitude, as I understand it, is that the groups are guided by the Holy Spirit, and therefore any person finding grounds for dissent is objecting against the Holy Spirit. It is he who needs changing and not the groups or their work, for the groups are under the guidance of the Spirit.

It is quite in line with this point of view, that any objection on psychological grounds should meet with an *ad hominem* argument designed to take the wind entirely out of the sails of the aggressor. It is said that the objector is attempting "to ease the stung conscience by fastening on the weak spots in the" movement.[4] In psychological terms this is spoken of as

[4] *For Sinners Only*, p. 309.

projection. The objector has an inward conflict, is unhappy because of it and attempts to ease himself by censuring another.

Once again, some older judgments on the groups have been softened by saying that the groups have changed their methods and some of the earlier grounds for criticism should not be held over in memory. To this also Mr. Shoemaker replies by a disavowal and another *ad hominem* argument. "I have known the movement intimately for fifteen years and it has not altered one whit in its principles nor its *modus operandi* in that time. What has changed is that the Group has taken enough ground these recent years to confound critics and make them change *their* minds."[5]

For such reasons, I repeat, an unbiased evaluation is not easy. One lays himself open to serious charges, and probably no one of us would deny that some of the charges may be true of us. This movement has recalled to us things that we were perhaps neglecting. But we seem not even to be granted the privilege of remedying our own sins as God may direct us if that should be outside the groups. For Mr. Shoemaker once more makes it plain that he for one does not welcome the idea of the church's learning from the movement without, as it were, adopting the movement.

This movement then, we must understand, does not ask for suggestions from men, holding that its promptings come directly from God. It objects strenuously to a calm weighing, believing, we must suppose in all sincerity, that criticism is an instance of fighting against God. Nevertheless there are those who must in the interest of their own honesty prove this as all things in order that they may hold fast that which is good and reject that which is not. The words of Dr. Richard Roberts of Toronto are not inappropriate. After acknowledging his debt to the Groups, he says of the movement: "It asserts, not without some justification, that no one is in a position to pass judgment on it as a whole who has not been at a 'house-party.' But the group makes a public appeal; and it is no answer to a misgiving about the form or the content

[5]Shoemaker, S. M., Jr., "The Church and the Oxford Group," *The Living Church*, Jan. 21, 1933, reprinted in pamphlet form.

of its public appeal to refer to some esoteric knowledge or some peculiar insight only to be gained in a private and secluded fellowship. Respectfully, one denies the apparent claim to a monopoly of spiritual insight; and unless St. Paul was misguided there is no place in Christianity for a private and esoteric knowledge which is confined to the initiated. Certainly there is no warrant in the New Testament for supposing that one must go bereft of a sufficient understanding of the gospel of Jesus Christ or of a full experience of the grace of God in Christ without attending a 'house-party.' "[6]

II. Values in the Movement.

This movement has contributed greatly to the spiritual life of Christendom. These debts must be acknowledged. I should like to comment briefly upon those which seem especially significant. I do not propose to name them all, nor is there any particular meaning in the order in which they are mentioned. Others might do this very differently, with entire truth, and still the welcome task of expressing appreciation would be only partly discharged.

One of the greatest is the note of reality which it has brought into spiritual happenings. That reality impresses one instantly on going into any of the gatherings. Sincerity is evident in every word and tone. Great things have happened to the souls of men and women, and the story of these events is brought in fresh as the news from an extra. Deep transformations have taken place, and there is a winsome simplicity and directness in the telling of these occurrences which go straight to the heart.

Again, stress is laid on certain ancient Christian truths and procedures. One of the most notable is fellowship. It is a fundamental idea in the New Testament, and the idea there, of course, is exactly the term which the groups use, namely, "sharing." The believer shares in Christ and in His Spirit. Believers form a society who share the good things of God

[6] *Christian Century*, Feb. 1, 1933, p. 147.

both spiritual and material with each other. And in turn the Spirit is in that group and uses it to effect further changes in persons, in accord with His will. Those changes are in the members of the group and in those who may come within it. All this is a striking embodiment of New Testament thought.

It is in full keeping, of course, also with New Testament thought that Christians should pray, pray without ceasing. This the groups emphasize strongly. Their doctrine of guidance can fall back upon the Biblical teaching that God is available for the help of His children wherever they call upon Him.

The confession of sins likewise is a long-familiar scriptural idea, although it may be questioned whether the New Testament knows any such form of social confession as is practiced by the groups. To this we shall return later. But it is unquestionably scriptural to teach that confession, at least to God, is essential to a resolution of the soul's conflicts and the freeing of its power. And the passage in James 5:16 directs, "Confess your sins one to another, and pray one for another, that ye may be healed." The word for sins is paraptoma, perhaps better translated "faults" than "sins" in its full New Testament strength of meaning.

The joy of the Christian life is remarkable in the New Testament and in the early church. This is abundantly exemplified in the groups and has occasioned some of the most favorable comments upon them, as well as arousing great longing in those who lacked it that they might possess it.

And the witnessing to what Christ has done is so familiar in the New Testament as hardly to need recall were it not so easily pushed into the background of things. It has often been remarked that what God needs is not lawyers but witnesses. And the groups provide the witnesses, who testify what great things God has wrought, not in some distant years, not in tales that grow stale with the telling like those of the traditional testimony meeting, but with the freshness of happenings of yesterday and today.

The movement is sometimes regarded as primarily a form of evangelism. The heralding of the good news of Christ and

the salvation which He brings to men is, of course, at the center of all Christian work. Without that, there is only a shell. In keeping with this stress in the movement, much is said of conversion, of course under the term "change," and the first effort in every contact is pointed in that direction. There are some important questions raised in this connection, to which we must turn later.

It is worthy of note by every minister that the groups have simplified and concentrated their message. It may turn out that it is over-simplified. But that is not now the point. An intricate theology is not easily comprehended by ordinary people. Its finer points are not appreciated except by those who have been long accustomed to its presentation and its discussion. But when a great movement sweeps the spiritual world it is often the case that its teaching is very simple, consisting of a few major points greatly stressed. The values of this are obvious, and so are the dangers.

It should be observed again that the groups have recognized a point often neglected by the churches. That is that the Christian needs direct, personal help, again and again, after he has made his profession of faith and united with the church. His race is only begun. We have commonly recognized this need when we preached and when we discharged the functions of a pastor. And yet it appears that our ministrations have too often remained at long-distance. We have too seldom recognized the need, in Protestant churches, of what has long gone under such a term as spiritual direction. It is a face-to-face dealing with the deepest inner needs of our people. Many of our people are completely blocked in their spiritual life. They have their needs and we have help for them, but in too many cases we do not manage to get together, to fit the help concretely and specifically to the particular need. The groups have shown us some ways in which this may be done in Protestant churches.

The movement further has reminded us of the way to a solution of many national and racial conflicts. It is the way of fellowship in Christ, not merely preached but practiced.

Some notable tributes have been paid to this result of the work of the groups. General Smuts, notable in South African politics, is quoted by Stanley High as saying that if the impact of the group continued for another three years as it had in the last four there would be no race problem in the Union. The same opinion has been expressed by Max Yergen, one of the most important South African Negro leaders.[7] Mr. Cleve Hicks tells in similar vein of Monie from Silesia, a head waitress, who came with the team to Canada. She was a German, and the group had been warned not to bring a German. After she had spoken at Ottowa a man came to talk with her. He was a former soldier who had lost an arm in an airplane duel with Van Richthofen, German ace, cousin of Monie. These two came to understanding and unity in Christ.[8] Numerous stories, similar in trend, could be told.

Yet another feature of this movement which makes powerful appeal is that it is undenominational, centering in Christ rather than in sect. It has cut across denominational lines and theological barriers to a surprising extent.

Of a somewhat similar kind is the appeal made by the fact that this movement is almost wholly free from machinery. Hoskins has remarked that the church has felt the effects of the machine age. How often has the spirit disappeared behind systems and organizations until that Voice was drowned by the rush of churchly wheels! But here is a movement that disregards organization as far as possible and keeps what it does have in the background. It returns to simple friendliness, to the touch of heart upon heart, with at least one of those hearts sincerely aiming to be lost in Christ.

The last among these values which I shall mention is that of humor. When the whole story of religion shall finally be told it may be that the verdict will contain this item: Christianity's power was lessened incalculably whenever its people lost the gift of laughter within their religion and their churches. No man is quite whole who cannot laugh. And if these folk

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[7] *New York Herald Tribune*, Jan. 14, 1933, p. 28.
[8] Letter from Cleve Hicks, mimeographed, Jan. 13, 1933.

have taught many to be able without shame to laugh sometimes while consciously before God, so much the better.

III. Questions About the Movement.

In what has preceded I have tried to state some of the great values in the movement. I do not pretend it is a complete statement. But such grounds as these and perhaps many others, together with the impressiveness of the work actually done, have led many to commit themselves whole-heartedly to the movement. I have not the slightest desire to say anything that will take away from those persons any gain whatsoever which they have made in the Christian life.

But there are also many who still hold final judgment in abeyance. To those who favor the movement, and to those who are still uncertain, I should like now to suggest that there are certain very important questions which need to be asked and satisfactorily answered before this movement can be regarded as actually holding the promise for Christendom which its warmest friends contend it does. I should like further to suggest that if any one of those questions must receive an unsatisfactory answer, then the movement itself must be regarded as weak at that point, to say the least, and holding to that extent potential if not actual danger. I shall not pretend that the answers can be final at every point, in respect of every question. But I am convinced that we can now see plainly the general direction along which the answer is coming. My questions can fall into several large groups, which in turn have to be broken up still further.

First, then, I should ask, does the movement embody an adequate theology? Let me say at once that I am not asking whether it coincides with the complete theological statement of any branch of the church. The answer there obviously is that it does not. I think that is not the answer that we are now seeking. Let us rather take only a few questions which may serve as samples.

Is the idea of God and the cross adequate? It is notoriously difficult to frame any statement in these respects which

can satisfy any save the maker of the statement. But each one examining this movement must ask, does it represent God adequately in the light of what I regard as the highest, best teaching of Christian theology and philosophy? And how does it deal with the cross, the suffering, the death of Christ?

A theology may be fairly well estimated by its teaching regarding God on the one hand, and sin on the other. What then is sin in the groups' thought? The semi-official statement, I believe, runs along this line: Sin is anything that comes between a man and God or his fellows. Let us not quarrel with that statement on any technical ground. Rather look at it in practice. Let us also grant at once that the groups go directly for any barrier which is hindering one from access to God. Often, actually, that is some great sin. Nevertheless, two types of judgment are common among those who look more or less objectively at the movement. One of these is that the New Testament conception of sin as a state of alienation from God seems wholly lacking. The other is that sin is considered almost exclusively in its particulars. We all recognize that often this must be the starting point with men in bringing them to a recognition of their need of God. But practically consideration is given to acts ever smaller in significance until a state of rather ridiculous unbalance is reached. Is something wrong with the whole conception? This as much as almost any other phase of the movement, has struck the observer. Sin looks very little to many who first see the groups in action.

The rather trifling and sometimes quite ridiculous conception of sin suggests two reflections. One is that every great revival leaves behind it a theological deposit, among which is its teaching regarding sin. After the revival wanes, the church for many years bases its calmer preaching to some extent on what was regarded as the barrier to God during the revival. It looks somewhat as if this deposit would consist of little gravel rather than great boulders. One might guess that some preaching of the future will hammer hard on the sins stressed by the groups instead of other little sins stressed in the youth of some of us, such as dancing and playing cards.

The other reflection is that psychology is quite familiar with an unhealthy mental state known as scrupulosity. It is a condition in which much attention is given to very small breaks of a code in order to mask some greater lapse which the person wishes more or less unconsciously to hide. When a psychiatrist has a patient with an obsession for washing his hands constantly or with excessive fear of any form of pollution, the psychiatrist suspects that some greater feeling of guilt may have been suppressed. The point, I suppose, will be obvious. By encouraging confessions about little breakages of the laws of tithing mint, anise and cummin it is not impossible to encourage either of two states. One is decreasing attention to the great and deep sins. The other is a feeling of having attained such great righteousness that we may now make much ado about our pecadillos which remain.

Now I am quite well aware that it will be remarked that this is not a fair statement of the case. Sins that are great have been confessed. With the confessions doubtless came all the relief which the penitent feels before the priest. But the greater the sin thus dealt with by the happy young Oxford group, the greater the danger in another and quite different direction. "Without the slightest scientific equipment they [the groups] are dealing with cases which the world's most skilled psychiatrists acknowledge to represent a field shot through with danger, requiring the most delicate technique known to medicine and religion."[9]

A third aspect of the theology calls for mention. It is the conception of evangelism. It seems to be directed largely toward those who are members of the church already. That is quite intelligible in view of the experience of Buchman himself. No one will deny that the church contains vast numbers of persons whose allegiance to God is only nominal and who need quickening if their spiritual life is to become of any consequence. Neither will any one have the slightest disposition to take away from such persons whatever new knowledge or

[9] *The Churchman*, October 30, 1916, quoted in Ib., Jan. 21, 1933, p. 10.

deeper experience of God they may have attained. Nevertheless, something within us rebels at the quiet assumption that no one has been evangelized until "changed" by the groups. It is of a piece with the doctrine of the Roman Catholic that there is no church but one. Of course it will be replied that great numbers have been won who were not Christians even in name. But any observer of the movement will recall the tendency of the movement to reach those who later say, "I was a member of the church but my religion meant nothing to me." Often it did mean just nothing. But by powerful suggestion every convert to the movement is taught to say that sentence in some form. Looked at in the large this is too nearly like proselyting from one camp within the church to another and calling it winning men to Christ.

A fourth phase of the theology grows out of the one just mentioned. It is the assumption that only this form of Christianity is Christianity at all. Dr. Shoemaker's remark on coming to New York is, one fears, the case in a nutshell. He said, "The trouble with all these New York rectors is that they need to be converted."[10] That, one understands rather early, is the attitude toward all who are not of the groups. And it quickly becomes a divisive factor in the church. One who is in the groups appears typically to feel that one who is not in is not truly in Christ. Judgments are passed; the zeal of the crusader is aroused on the one hand and the resistance of the invaded is quickened on the other. This has happened too many times to be pleasant to recall. It has required a high degree of skill in leadership from many pastors and many administrators in institutions to prevent a schism within a hitherto unified church or school. This is the other side of the contention that the movement makes greater unity in Christ.

We have asked whether the theology is adequate. Let us now ask whether the movement is wholesome from the psychological standpoint?

At once we are struck with the intensely subjective character of the movement. It seems perpetually to be turning the

[10] *The Churchman*, Jan. 21, 1933, p. 8.

thought inward upon oneself. There is an atmosphere of self-searching, self-examination, self-probing which it seems impossible to get beyond. Some one has spoken of it as a technique of self-absorption. One can hardly avoid being reminded of the Buddha seeking salvation while lost in his inward gaze. I recall that the first impression I heard expressed after the first public "sharing" I attended was this: "It all seemed to be 'I.'" By the same token I am reminded of what happened when a certain man first visited a hospital for the mentally diseased. He could not understand why these folk were confined as patients and asked what the difference was between these and the others outside. The doctor replied that these people could talk and think lucidly enough but about one subject only: self. This is one of the most genuine enemies of mental health. There is danger when one's thoughts turn back steadily upon himself. Christianity knows how to examine self, but it also knows how to forget self. Whatever keeps us picking at old wounds will keep the old scars sore. And if we are forever looking for fresh diseases in order to enjoy the cure, we presently forget the cure while attending to the new symptoms we have discovered. There are spiritual neurasthenics as well as those whose concern is about the imaginary aches and pains of the body.

The conception of guidance in the groups seems to me to belong here. Doubtless an overwhelming majority of Christians believe in a God who guides the universe, the history of men and individual men. It puts iron in the blood when all around seems chaos. But the groups have a peculiar and systematized interpretation of guidance which as far as I can recall has never before been attempted in Christianity on any large scale. In the quiet time one relaxes and becomes as passive as possible. Pencil and paper are ready, and the thoughts that come in the state of relaxed passivity are recorded. These constitute the "voice of the Holy Spirit" and are directions for activity. As one becomes more sensitive to guidance, the guidance becomes more complete and more frequent and is received in time to direct almost every choice. "Guidance" thus be-

comes the most frequent word in the vocabulary of the inner circles.

A conception which at first seems to be very close akin is one of the most precious possessions of all who have learned to pray with more than mere petition. It is waiting before God, in silence. It is the quieting of the froward urgings of our own selves in order that while we are still, God in some way may come in upon our consciousness. But such prayer is a lofty achievement not to be plucked lightly from every bush that one passes. And guidance of action from such prayer is usually received, I believe, in conjunction with a process of reasoning, and of self-denial, rather than as a quickly-thrown-down stone from which to leap out of a muddle. It is true also that a mind can be so finely attuned to the mind of Christ as to be able almost instantly to determine a course of action which is in accord with His. This is frequently seen in those rare characters who have come gradually to live as if in His presence. It is one of the high points of spiritual achievement. And I have no doubt that in many persons in the groups, as character grows in Christlikeness, there is an ever-increasing ability to determine courses of action in these ways.

But for the most part "guidance" as known in the groups is quite another matter if one may judge by the writings and the descriptions of events. It is no caricature to say that it seems to be a case of kneeling, relaxing and taking the thoughts that come as Spirit-sent. To be sure, the distinction is made that the "luminous" thoughts are the Spirit-sent ones. But this seems rather a fine line to draw.

In view of the great importance attached to this kind of guidance, I think it may be well to quote from an article by G. H. Stevenson, M. D., entitled "A psychiatrist looks at the Oxford Groups."[11]

" 'Guidance' they claim to be direct messages from God during their 'quiet times,' periods of complete relaxation in which the mind is divested of all intellectual activity and when distracting influences are not permitted to distract. That the

[11] *The Churchman*, Jan. 21, 1933, p. 11.

messages received during these quiet times come from God is pure speculation, and due to lack of knowledge of the fact that mental activity is continuous, consciously or subconsciously, even when we endeavor to think about nothing, as in these periods of abstraction, and more important still, the emotional cravings are also continuous and exert a certain energy. It is only to be expected, therefore, that in a state of enforced relaxation those desires which are uppermost in our lives, which seek expression, should dominate consciousness. To say that certain ideas which dominate consciousness are the direct expression of a message from God is a conclusion quite unjustified, and impresses me as a return to very primitive religious ideas, when our remote ancestors believed that various spirits influenced them for good or ill."

Doctor Stevenson has here stated that our thinly disguised actual wishes may emerge into consciousness and be regarded as the voice of the Spirit. An instance which I take to be of this kind is related of a woman who came to Louisville from New York on one occasion with a group. She had expected to make the trip, but shortly before the time to leave, her two children fell ill with some children's disease. Not certain of her duty, she got "guidance" that she was to make the trip. It is conceivable, of course, that this is the mind of Christ for a mother with sick children, but on the whole I suppose we should all regard it as highly improbable.

And there is a danger of a quite different kind. We may fight against a strong desire, assuming that because it is a strong desire and a human desire it is contrary to the mind of Christ. This is taking for granted that whatever we earnestly long for is the opposite of what God wills for us. This is not uncommon in people of high idealism. Now given the point of view which I have thus described, our problem first looks to us to be very simple. It is our task, we suppose, so to conquer and deny our wish as to bring ourselves to the point of doing what we do not wish. I think the matter will be more clearly seen by an illustration. Here is a young man with a great love of music. He desires to lead a career in which music

will be central; let us say, as an organist. But he comes under the influence of a strong religious emotion and faces the question whether he ought to enter the ministry. His deepest wish is to be an organist. He fights the idea that he is to be a minister. This is a place for the most careful thought *along with* prayer for guidance. But some men, facing such a choice, and in all sincerity believing they are taking the spiritual course, assume that God wants them to do the thing they do not want to do. Such a man can only find peace of a kind by turning away from the thing he desires to do and doing the thing that he does not want to do but which he assumes God wills him to do. Shoemaker has described a case almost exactly like this, where the man surrendered the music and chose the ministry but with an evident sense of loss like leaving a beloved.[12] Certainly no man dare say for another that he has wrongly read the will of God in such a matter. But it is in place to say that such a misinterpretation seems possible. Doubtless it is in the spirit of the greatest Christian experience to say that we must bring ourselves to the place of being ready to sacrifice anything for our Lord. And sacrifices in plenty there *will* be, but it is hardly necessary to go the one step further and say that because we love something we must give it up. That interpretation of Christ's mind is what has so often given us the tragic spectacle of a man forsaking a wife beloved in order to enter a monastery.

There is one further element in the group's doctrine of guidance which must be noted. If the Spirit speaks as the groups teach He does, it seems reasonable to expect that He should give us guidance which does not conflict when two persons are being guided about the same matter. Actually, we know, the "guidance" is not always the same for two persons who must act in one matter. A typical instance of the difficulty may be seen in a story which is repeatedly told. It is said that a young woman in New York who had been greatly influenced by the groups fell in love with a certain man. She wrote him telling him that she was guided to marry him. But it seems the

[12]Shoemaker, *Children of the Second Birth*, ch. x.

man did not love the girl. I do not know what the orthodox group technique would be in such a case. The story has it that he cut the Gordian knot by writing her that he was very sorry indeed but he had not been so guided.

Another item in the procedure of the groups is the public or group confession. It is instructive to observe that the group does not teach that one must publicly confess every sin but only such sins as he is guided to confess. In the light of what has just been said about guidance it will readily be seen how intensely subjective is this criterion of the sins which shall be publicly confessed. This introduces a possibility which a psychologist will recognise instantly, namely, the possibility that the confessions may be a disguised form of the desire for self-display. Mr. Duffield has called Buchmanism "Christian nudism." It is by a very wholesome instinct that many people revolt against this public confession.

The Christian religion knows well the need of the human soul for baring itself in order that the sin which has festered within may be emptied out and left behind and the soul may go away cleansed. But the Christian religion in its great historic forms which have stood the ravages of centuries knows nothing of standing on the housetops to confess our sins. The church catholic once started tentatively in that direction. About fifteen hundred years ago the Christian church tried what the groups are attempting now. It was found so highly dangerous, so easily subject to abuse, that public confession was abolished altogether. Confession became a matter for the ears of the priest alone as far as human hearing was concerned. And we are all familiar with the sacred confidence in which the priest holds these confessions.

But in the face of our instinctive revolt against this procedure, in the face of the experience of the church after a thousand years of public or conditionally-public confession, the groups attempt the experiment of providing a public stage, before thousands of spectators, for such confessions as persons feel "guided" to make. I believe the psychological deductions will be perfectly plain. If this part of the enterprise did not

wear the name of religion we should instantly classify it along with some others which we call distinctly abnormal and for which we provide severe legal penalties.

There is still another psychological question which it is important to ask. Are the groups appealing especially to some certain kind of temperament or to any clearly distinguishable type of personality? The evidence is by no means clear. None of the types of personality familiar in psychology seems to be plainly in the majority. It is true it has been suggested that what is known as the cycloid personality is often found among those reached by the groups. The cycloid is more easily recognized as the moody person, sometimes greatly depressed and sometimes equally elated. If persons who are by nature inclined to moods of depression can be helped to attain greater stability and to avoid the slough of despond, then whatever helps them must be accorded its due meed of honor. However it must be kept in mind that these moods of depression and self-accusation are of all grades of seriousness. In their extreme form they are among the most common manifestations of grave mental disorders. It is virtually impossible for any but the well trained psychiatrist to recognize the full significance of the symptoms.

What does seem much clearer is that the appeal of the groups is strong, ordinarily, to persons who are not well integrated. There is some inner conflict, some dissatisfaction and unhappiness, or often some relatively stable integration upon a plane that is not the highest possible one. If these persons can be helped to recenter their whole being in Christ it is undoubtedly the judgment of all who follow Him that no greater service could be rendered them But it is at this point that another important question arises, which cannot be answered until fuller evidence is available. That question is this: are the groups appealing for the most part, or even to some large degree, to persons who are constitutionally unstable? I repeat, we cannot know now whether that is true or not. But if it should prove to be the case, we must then be prepared to find that the new integration, the new peace and exhilaration are

rather short-lived for such persons. The results, in this supposed case, would be quite like those after other forms of emotional revival, with a slow but sure receding of many persons to the old condition of unrest and conflict.

In any event it is plain that the groups have relatively little help for those who are already well-integrated personalities within the Christian church. There are undoubtedly many individual exceptions, but I believe this much is now clear: The person with no deep inner conflict, who knows God in his own experience, who knows satisfyingly how to pray, who is not transgressing the moral code in any serious acts, who has a reasonably satisfactory married life, who has a task to perform and goes steadily about it—such folk have little need of what the groups are bringing. And there are many of them despite the pessimists. Troubled Elijahs cannot see them, chiefly for the reason that they are too well occupied with wholesome things to make a stir about their little unhappinesses. They can be "changed," it is true, in the sense in which the groups use that word. But it is only at the cost of inducing an unnecessary conflict over some trivial matter of the present or over some sin which had far better be left buried "behind God's back." Those persons will be far better off under the quieter ministries of the church. They are growing, slowly it may be indeed, but on the whole growing. It is better to leave them planted in tried soil than to tear them up to see if they could take root again when transplanted to the rather hot soil of Oxford. If they are children of God and know His Son they have not been left comfortless, even though they do not know how to use Oxford technique.

There is yet another aspect of the question of personality. It is quite plain to those who have observed the movement closely that it brings relief to many who have been struggling against some sense of inferiority. This can be readily seen by close observation. It is recognized fully by Doctor Shoemaker, for many of his "children of the second birth," as he has described them, have had this struggle and he has recognized it. Up to a certain point this must be viewed as a great

achievement. The sense of inferiority is of far-reaching consequence and completely poisons many lives unless there is victory over it. It is significant that psychology, while recognizing its seriousness, has all too little help to offer. Doctor Oliver, who has been of help to so many in their inward conflicts, says frankly that if any one can help him to see how a sense of inferiority can be overcome he will be everlastingly grateful.[13] But the groups have aided many of these persons to arrive at the full sense of being persons, priceless to God who loves them equally with all His children. The groups further have helped them to find a place socially in a setting where theoretically there are no distinctions and where perhaps this is as nearly true as we shall ever see. This may turn out to be one of the greatest values discovered to us in the movement.

In connection with inferiority, however, the psychologist often recognizes what is called compensation. That is, if the person is inferior in some respect he frequently manages to appear, or often merely strives to appear, superior in some other respect. This process or "mechanism" is evidently at work in many instances in the groups. Persons who were failures socially or in some other manner now excel in piety. Where previously disappointed in some kind of leadership in the great world they now stand at the front in the group, the center of attention. This of course is very satisfying, and sometimes the only deep satisfaction that has ever been known in such lives. Within bounds this is not only harmless but beneficial, provided they are engaged in something which of itself is helpful to others. There will be smiles, of course, for many recognize exactly what is happening, but the smiles ought to be kindly and not sarcastic—provided, I say again, that the thing they are engaged in has value and not danger; and not one whit further. If it should turn out that the movement itself as a whole is some form of escape from reality, then the judgment here would take form accordingly. To that question we shall return later.

Still another question calls for attention in connection with

[13] Oliver, *Psychiatry and Mental Health*, p. 263.

the psychological aspect of the movement. Is it an attempt to standardize Christian experience? In some respects the technique used by the group is surprisingly rigid and inelastic. Apparently only one kind of procedure is known for "changing" persons; that is, the steps already mentioned, of surrender, confession, guidance and so forth. The results of these procedures run very much to type, for one can hear a few terms used so often that he almost knows in advance what will be said. Thus when some one asked Doctor Buchman why he had never married, the inevitable answer was, "I have never been guided to marry." Any religious movement which undertakes to cramp into a few clearly-defined channels all the experiences it induces leaves us to pay a toll somehow, somewhere. Man's experience of God is too rich and varied to be poured successfully into any narrow mold.

It may be enlightening to turn to some other questions now, not strictly psychological in nature but which need to be examined before a full judgment can be reached.

Is the movement entirely beyond criticism in some of its ethical aspects? I merely cite briefly a few particular questions of this kind. It has been observed by every one how great a reverence the movement gives to social position, titles, degrees and so forth. But how far is it defensible to print the names of leading personages as sponsoring a meeting when not all of the persons so listed have given permission for such use of their names? A meeting was held in January of 1933 in the Waldorf-Astoria Hotel in New York, with the customary list of persons on the "reception committee." Some of the persons were surprised to find their names so used. Bishop McConnell had not given his permission. Dr. Cleland B. McAfee wrote that he had been listed "by mistake."[14]

Again it is a feature of the movement that money is not publicly mentioned. This is greatly to the credit of a movement which professes to live on faith and prayer. But what we should like to know more about is what goes on behind the scenes in this matter of finance. How much pressure is used

[14] *Time*, Jan. 23, 1933.

to secure funds from the wealthy? The movement operates, of course, chiefly among the economically secure. And when financial support is not forthcoming, presumably from those to whom the groups have been "guided" to look for aid, then we are told that Doctor Buchman can write a very stiff letter of rebuke and warning. If the pressure for finances is at all comparable to the pressure to secure a convert it could be made about as uncomfortable as it is possible to imagine.

And that leads to a further question which in part is ethical. It is this very matter of pressure. The group is relentless in pursuit. Doubtless the comparison is with such well-known ideas as that contained in the poem, "The Hound of Heaven." But the pursuit, whether comparable exactly to heaven's search for the individual or not, is certainly persistent. In the case of individuals it sometimes exceeds the bounds of what we should expect of people at this social level. When it is necessary for a couple to defend the privacy of their family life against invasion by a well-meaning group convert one begins to rebel. And when institutions are descended upon without invitation or consent, when their students are pressed to "surrender," when public occasions designed for other purposes are brought around to become occasions for a public "sharing" and so forth, one is inclined to do more than rebel.

Many persons have commented upon the relation of the groups to the church. The movement itself is of course undenominational, although it has come to be associated rather closely with a few religious bodies. We have already alluded to the fact that Doctor Shoemaker calls on the church to incorporate the groups into its life, while from another quarter has come the plain suggestion that if this is not done the groups will carry on in spite of the church which by refusing to recognize the groups would brand itself as the Pharisees did when they refused Christ. In this it runs quite true to the form of typical mystical movements. Individual converts in numerous instances not only retain their connection with the church but find their loyalty greatly quickened. But the movement as a whole seems rather perplexed to know what to do in relation to the church.

There is an evident disposition to cast discredit on the church and the ministry. Perhaps this is wholly deserved. Nevertheless it hardly seems necessary to cultivate the formula heard so often: "I had been a member of the church since I was a child, but it was meaningless to me until I found Christ through the groups." By the steady use of that formula the tendency of the movement is to discredit the former ministration of the church to individuals before the groups came and all ministrations of the church now except as far as they follow the group-pattern. If the Oxford Group believes it has values greatly needed by the church, this steady suggestion of the church's unworthiness and virtual uselessness is hardly a good way to win favor for itself from those who are unwilling to go the whole way with the groups. But we shall have to understand that in the view of the group there is no half-way.

If the group wins its way into the pulpit of a church one wonders how this fare does for a steady diet. I suppose the obvious reply will be, consider Calvary Church in New York where Shoemaker has followed this procedure for years. His church has become a Cathedral of the Movement. The individual results through the ministry of that church and that leader have been remarkable. They have received recognition and deserve it. One would like, however, to know somthing of th other side. How rich a ministry is this to the persons who cannot "surrender" as interpreted by the groups, who cannot make public confession and who try to use intelligence as well as mystical "guidance"? The other side has not been completely unheard. One learns now and then of a church whose people are gravely dissatisfied with a pastor when his sense of duty leads him, as they interpret it, to neglect his own church while campaigning elsewhere with the groups. At least one church, the Central Presbyterian of Manhattan, through its elders requested its pastor to discontinue "Buchmanist teachings." Rather than do so he resigned. Obviously one cannot know at a distance who the aggrieved party is, whether pastor or church.

One wonders also how far and in what way this movement

will affect the church's dealing with children. Will it make its way into classes of younger persons and children? If so will the same inevitable technique be used there? And if that, then with what results? It is too early as far as I know to give a full answer. A few incidents however will illustrate what has begun to come. One young boy of about fifteen came under the influence of the groups. He was a clean-minded lad who had been reared with great care and yet was in every good sense manly. He seems to have had trouble in finding sins to be troubled over, for he was a well-integrated boy who had never known anything but to look to Christ as both friend and Saviour. The wrongs he had done seem to have been cleansed from his heart without leaving a great sense of sin. But at last he recalled that he had once walked across a neighbor's lawn against her explicit instructions. This was years before, but he went to confess it to her. This illustrates the tendency to develop a scrupulosity when it would be more healthy to let a normal development go forward along the lines that had been healthily taken. In another instance the mother of a boy of seven has been "changed" and wishes to develop in the boy a "sense of sin" similar to that which is now very real to her. She was troubled because he did not seem to have it. The mental hygienist would have told her that the boy was the more healthy-minded of the two. The usual Christian pastor might have told her that the boy was developing in a generally wholesome manner. There is danger of planting here the seeds of later disturbance which is entirely unnecessary.

One further instance of a more serious misuse of the group technique with children. A girl of thirteen was in a class taught by a woman whom the girl greatly admired. The teacher had been "changed" and was trying to use the methods of the group. She gave the children a list of sins and faults upon which they were to examine themselves. One of them was this: "Is there any one whom I am ashamed to meet? Why?" Now it chanced that the girl herself was shy by nature. She was growing up in a family where there were two older children who were exceptionally brilliant and well-adjusted both re-

ligiously and socially. This girl was having a struggle against a threatening sense of inferiority though a wholly unnecessary one. The technique of this teacher seems to have led the girl to suppose that "sin" was somehow involved in this struggle. The girl became worried, tense, and sleepless, lying awake for hours at night. It finally became necessary to have the service of a physician. The religious development had been normal and wholesome until this crisis was precipitated by a sincere worker in the groups. Such instances as these may be expected to increase if the standardized technique is followed up relentlessly with children and younger adolescents. I should suggest that any parent who assumes responsibility for guarding children against unwholesome excitement has the duty to protect them against this technique.

We may turn now to ask what are the social implications of this movement? The word social may be used in two senses. One of these is with respect to the social strata affected. It is one of the most common observations that the movement is confined almost exclusively to the economically secure and to the socially advantaged. This has received both criticism and defense. A movement which touches the "ups and ins" is heartily welcomed, and rightly so. But what of the "down and outs," people are constantly asking?

That question leads to the second aspect of the social implications of the movement. Does it have the social vision which seems to be required of a religious movement in a world so near the brink of chaos? The answer, of course, is now well standardized. The movement attempts to bring individuals to Christ—as interpreted by the group; and it is the expectation and assumption that all other relationships will be taken care of by the individual who has been "changed." It is pointed out in support of this position that families have been remade and that relations between people of various races and nations have been put on a wholly different basis, in numerous instances.

But that kind of answer is not enough. There are many who believe they see what in the nature of the case is hidden

from the group itself. Here is a world troubled to its depths. Every value seems threatened, every institution imperilled. Predictions of disaster have fallen upon our ears from every quarter. Nor is it only forecast that we have heard. Our eyes have begun to see our world crumbling in places. We have been witness to starvation, bankruptcy, riots and near riots, collapse of business and industry, the steady mounting of unemployment, quiet revolution against taxation, threats of war, national arrogance on an organized scale so determined as to lead to militarized annexation of piece after piece of one nation by another. In the face of such conditions the individual must find his way of reconciling himself to his world or he will go mad before it. It is here that we return to the three great religious movements of our day mentioned at the beginning. Each one of them is an effort to help man adjust himself to this torn world, this threat to peace and sanity. Let us see how each of them has tried to accomplish it.

Barthianism, or the theology of crisis, makes the adjustment by asserting with all the fervor at command that this world is of no significance. It is merely a world of time. All that matters is the world of eternity. Man and his world are utterly insignificant. God and eternity are great, and only they. It was only in his "crisis theology" that Barth could find peace after the great war and in its aftermath of disillusionment. Social questions could not be met by any intelligence which men seemed able to command, so they were denied. Barth and his followers have simply fled the world and gone to "the world of eternity." Their thought, psychologically viewed, is an escape from reality. True, it brings to view again great doctrines that had been neglected. But it escapes from social questions by denying their importance. It is wholesomely objective in its mental attitude; there is no sitting together in the tense sex-laden atmosphere of soul-probing and confessions. None of that. But it escapes from the world and in that dubious sense saves its own soul.

The Oxford movement rises in English-speaking lands. People there in hardly less degree are confronting the impossi-

bilities of the after-war period. In that English-speaking world there are folks who have not lost their fortunes, surrounded by multitudes who have. They have their worldly goods left, but they are not at peace. The world threatens them with destruction both of goods and of peace. But the new religious movement offers an inward peace, a calm amid the storm. By resort to a few clear-cut formulas and a few ancient Christian practices it is possible to arrive at a little island of secluded contentment. They can forget the tempest. They also can forget their duty to the other sufferers in the storm by stoutly maintaining that if those derelicts will only accept the same formulas everything else will take care of itself. The Oxford movement, in short, offers the well-to-do a way of escaping in the name of Christ from social obligations by repeating revered formulas. And it offers an escape from the hard duty of taking part intelligently in the reconstruction of the world by denying the necessity of thought and retreating to mystical subjective "guidance."

Let it be clearly understood that inward change of motives is essential before there can be a world where men can live at peace with each other. All Christians believe that the man within must be brought under the dominance of Christ until every act of thought and will is captive to the obedience of one Lord. Thus far there is perfect accord with the highest traditions and beliefs in Christendom. But what is such a Christian to do with that new life? Have we not in this Protestant movement the equivalent of the answer given by monasticism in other ages? This new man flees from a world which is too much for him and buries himself in prayer and social inaction. It is a refuge for the individual. But what of the world which he left?

By the side of these two escapes from a world which is too much for us there is a third movement today of a different kind. In Japan there is a social order which in some respects is utterly pagan. The gospel of Christ came there. Converts were made. But it was evident to a few leaders that those men could not be fully redeemed so long as they had to plunge

back into the slums of Japan. The number of Christians was too small to make a serious impact on that order in which they lived. So under the leadership of Kagawa the Kingdom of God movement arose. It was first an effort to win to Christ a million souls; that is, enough of Japan to be a vital numerical factor in the social life. And it was an effort, second, to reorganize the social order in such ways as to make it increasingly Christian. The story is one of the most fascinating in the history of Christianity. It cannot be told here, save to indicate that it has touched the common man, that it has made its way into the labor movement, into politics, into business, into agriculture and industry. In short, Kagawa has been teaching the world that when the individual has confessed his allegiance to Christ, man need not flee his world. He can stand bravely forth within it and strive to make it Christian without resort to that flight-formula, "All things else will take care of themselves." There is moving one of the greatest spiritual events of our day. It is not yet an unqualified success, and it may never be. But it is peculiarly stirring as a challenge to us from the East, from the land that has often reminded us that our own house is not in order. And it is stinging in its rebuke to us when our Christian world is playing again with the possibility of a wholesale escape from the duty of helping to remake a broken civilization. The name of Christ we have taken upon our lips and into our hearts. That name may become Christianity's banner of retreat, or of conquest.

IV. What Shall Be Our Attitude?

What shall be our attitude and our line of action in reference to the groups movement while it is among us?

We shall welcome each individual quickening of life. If any man is born or reborn into Christ he is a new creature. We shall do well to rejoice here with those that do rejoice. We shall recognize what these new-born cannot know at first, that they have as yet discovered only a little part of Him. We shall know what it would be hard for them to recognize, that the groups as they now exist can help one only a little way into

the fulness of Christian life and duty. But the joy of beginning actually to live in Him is very sacred, and we shall deal with it as a precious thing. And it will call for all the skill which the pastor can command to lead that one farther still.

By the same token there will be no fighting against the movement, neither need there be a falling down in fear before it. The constant use of the name of Christ in the movement may awe us at first, until we recall that our Saviour does not judge by the frequency of "Lord, Lord," upon our lips. He seeks to know also what we have done for widows and orphans in their distress, what for the hungry, the sick, the prisoners, and what for little children who are thirsty. When occasion demands, the movement must be calmly evaluated, in its strength and also in its very serious defects. But this will avail only if done in a positive and not in a negative way. Attack would only put materials of martyrdom into hands that need not have to use them. The Christian religion is far greater than the group has discovered. But the greatness of that religion needs to be better revealed through the church rather than that the partialness of the groups' views be attacked.

We must then in honesty and in loyalty to our Lord determine what it is that this movement teaches us. Any such happenings as we have seen speak plainly of hungers that we have not satisfied. We have the bread of life at command with which to satisfy in His name, but we have let some of the loaves grow mouldy with disuse. We shall need to bring forth from the ancient store-house such things as these:

We shall realize that great as the intellectual difficulties of our day are, these are not the deepest hindrances to faith. There are blockages within which are emotional and must be so dealt with. "Speak to the heart" is a very old direction which we have used too little.

We shall realize that we Protestants have given too little help to our people in the devotional life. We have not sufficiently taught men how to pray. It may be that we all shall have to learn more ourselves, first, of prayer as communion with God.

We shall realize that we have given dangerously little help to individuals as individuals. We may assume here that the Christian pulpit will maintain its place in the church and that we must cultivate its power rather than neglect it. We may assume that the church's educational work must continue and can be neglected only at our peril. But we must see that the typical pastor has too seldom really known his people as individuals. He has not known how to discover the secret places of their souls. The pointing is toward a renewed conception of the priestly work of the ministry, in the sense in which Dr. McKaye recently used the term, that is as a means in the hands of God for the healing of the souls of men in their deepest wounds. The office of pastor requires raising in its dignity among us. That means much more than ceasing our little slurs upon the "ringing of door-bells." It means the willing devotion of the minister to the task of a personal ministry. There are brave spirits who hide within them some deep struggle for which help is available, some inward wound for which the balm may be had. We have all suffered from thinking of the "saved" as placed immediately where, unaided, they could secure all the help which God has for men. And it means for the most of us the gaining of a deeper insight into human nature. Books can never give this insight to one who is blind. But there are few pastors who would not be helped by the results of psychological study and particularly what is known as "the new psychology." This near-science is already being laid under tribute to Christ by such workers as Weatherhead, Oliver, Holman, Stolz, Hudson and others.

We shall realize that men need more of simple kindliness, more of that unaffected appreciation of them for what they are and for what they may become. This will doubtless mean more of the true family spirit in the church and less machinery of organization. Churches everywhere are suffering from committee meetings. And many people are growing hard for want of friendship. There might well be in the churches more occasions for simple fellowship in Christ, with less pressure from constant addresses and with less crowding of days and dockets

with unimportant church business. It would be a great discovery should we realize that we cannot organize kindliness. We can discover occasions for it, but it is very easy for the priest and the Levite within us to press on about our temple-business, leaving the stricken to some other ministration if they are so fortunate as to find it.

And we shall realize that this first social implication of the gospel, namely, fellowship in Christ, is akin to another to which reference has already been made. That is the duty of the people of the church, as Christians, to take every possible part in bringing the Christian spirit and the Christian act into business, industry, politics, race and international relations.

In brief, the groups have turned our thought again to the ancient two-edged sword of the Christian gospel, and we are asked whether we have the strength, the courage and the patience to wield it. One edge is for the individual soul and calls us to a renewed and deeper ministry to persons. The other edge is toward society, which is more than the sum of its individuals. Society includes relationships and conditions which must be won to Christianity if there is to be a Kingdom of God upon earth, in which His will is done as it is in heaven. We may well close with the words which Niebuhr used in concluding his Forbes lectures: "If the modern proletarian, to whom the future in an industrial civilization undoubtedly belongs, should fail to appreciate any values in the religion which comes out of the agonies and mysteries of individual life, it will be chiefly because individual religion will have betrayed its social task."[15]

Note. After this paper was written there has appeared a sharply adverse criticism of the groups by the Bishop of Durham. This book, *The Oxford Group Movement,* is reviewed elsewhere in this issue.

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[15]Niebuhr, *The Contribution of Religion to Social Work*, p. 94.

IMPRESSIONS OF TWO PRESBYTERIAN GATHERINGS.

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Early summer in Britain brings a copious harvest of Presbyterian Assemblies. The Presbyterian Churches of Wales, Ireland, England and Scotland gather for their own respective Assemblies; and besides these, the various secession, continuing and "wee" churches have their various and sundry annual gatherings. The patchwork of Presbyterianism is almost as variegated in the British Isles as in the United States, notwithstanding the imposing procession of unions. Over in Holland in springtime they have a way of setting a field of hyacinths in strips of every possible color of blue. Across the channel in Britain it is the field of Presbyterianism which runs its strips of dark, medium and pale blues across the ecclesiastical landscape. Even North Ireland presents the side-by-side contrast of navy-blue trinitarian Presbyterians and milky-blue unitarian Presbyterians, the latter cloaking their paleness under the deep-hued and Covenantish-sounding title of "non-subscribing-Presbyterians."

This year another great gathering was added to the usual extended list. This was the "Council of the Reformed Churches in the World Holding the Presbyterian System," better and more simply known as the "Pan-Presbyterian Alliance." For the printer's sake we shall use the simpler title, which also gives better expression to the real purposes of this world federation of churches close akin.

The writer was unable to attend all of these gatherings, not being endowed with the attribute of omnipresence, also being grievously hindered by that portentous event in American history commonly known as the closing of all banks, through which a sweetly smiling up-to-date autocrat wrought much havoc. As choice of interesting Assemblies had to be made, the choice naturally fell upon the two titans of the Pres-

byterian family, those primi among the non-pares, the Scottish Assembly meeting in Edinburgh every year and the Pan-Presbyterian Alliance dated for Belfast every half-century.

The General Assembly of the Church of Scotland.

Since the latest union of Scottish churches, that of the Church of Scotland and the United Free Church, consummated four years ago, the now united Church of Scotland represents almost the entire Presbyterian population of Scotland, the various separated or continuing groups being comparatively small, having altogether much less than one hundred thousand members and possibly differing among themselves more widely than any one of them diverges from the now united parent-stem. It has been, is now and ever shall be the inherent and inalienable right of Presbyterians to differ one from the other; and, what is a much more serious matter, to prove perseverance by living up to those differences. If this be so in Western Pennsylvania and in the hill country of Tennessee, why not also in Scotland? Repeated unions, however, are lessening the numbers, if not the number, of the dissenting groups, so that there is now, literally and really, *the* Presbyterian Church of Scotland, and its annual meeting is the most notable event in the calendar of the Scots.

American interest in this event is keen, for so much in our lineage and practice reaches back to Presbyterian Scotland. Deep gratitude will live in our hearts ever, and in the hearts of our children too, for all that they were for us, and for all they gave to us, in faith and fidelity, in religious freedom and civil liberty. It was only in the late years of the nineteenth century that the last Southern Presbyterian Church severed its organic connection with the mother presbytery in Scotland. Practical expression of this grateful interest can rarely be given by attendance on their General Assemblies, since these meetings are held when our ministers are not supposed to be on European vacation. But this year one detached son of Thornwell was in a state of vagrancy which collided with the season

of this high festival of the Scots. While the Scottish Church is not the largest of the Presbyterian communions of the world, having considerably less than two million members, while the Presbyterian Church, U. S. A., has more than two million members, yet it holds justly a position of primacy, a general motherhood as it were; therefore its annual Assembly may well be considered the most notable event in the history of the Presbyterian year.

This article was not requested as a report and it is not so prepared. For such the REVIEW could not spare sufficient space. It is only a brief record of impressions and recollections, presented in the hope that they may prove to be of some interest to those who still look back with grateful affection to the Old Kirk of Scotland.

First of all, the American visitor realizes that he is in attendance on the function of a State Church. Our Scottish brothers deny that the connection between Church and State is vital or close and maintain that the Scottish Church is the most free in all the world. But it is difficult for one whose heritage and service belong to a real free church to see the line of distinction. Theoretically the King can convene, preside over and dismiss the Assembly. In his official letter of this year King George regrets his inability to be present and preside over the Assembly but informs them that he sends his commissioner to represent him and to sit on the throne. Said throne is directly over the head of the Moderator. On the other hand, the Assembly appoints its own time for convening, elects its own Moderator and adjourns at its own pleasure. The King's Commissioner tactfully enters after the convening and retires before the dissolution, a happy compromise inaugurated three years ago, shortly after the Union of the Established and United Free Churches, by that talented peacemaker, the Prince of Wales. It is a standoff, in which by happy mutual consent neither party challenges the prerogative of the other. Fortunately good King George is only very distantly related to tough King James.

The Lord High Commissioner, for this year the author

John Buchan, was attended by all the functions and ceremonies of State, particularly on the first day, which begins with a gathering of civil dignitaries at Holyrood, the temporary "royal" palace of the Commissioner. He is thence attended by a procession, partly military, to St. Giles, where the communion service precedes the Assembly's opening. The city's mayor, aldermen and judges and other officials take part, arrayed in official robes and wigs. At noon, or shortly thereafter, the Assembly is convened by the Moderator, this year Professor Hugh Ross Mackintosh, who proposes the name of the new Moderator, this year Dr. Lauchlan McLean Watt, minister of the Glasgow Cathedral, who on his induction became "the Right Reverend Doctor Watt," while his predecessor retired to the less eminent station of "the Very Reverend Professor Mackintosh," a specimen, whether geologic or prophetic I wot not, which some irreverent Secessionist might call a protoplasm of Episcopacy.

When the Assembly has been duly constituted, the Procession of State knocks at the door. The herald announces the imminent approach of His Grace the King's Lord High Commissioner, who having entered, attended by uniformed officials, state and local, the Assembly standing at respectful attention, takes his seat on the royal throne above the Moderator. Most of the remainder of this sitting is given to the reading of the King's letter and to the Commissioner's address. Mr. Buchan is the son of a Scottish minister, himself an elder for a quarter of a century, an author of distinction and an enthusiastic lover of the history of our Southern States. His address was a gem of Presbyterian insight, as also of spiritual understanding. Your correspondent, accordingly, was greatly disappointed when the King did not hand him out a knighthood, or something better, in the right liberal distribution of such things on his Majesty's birthday.

All of this ceremonial was interesting and informative to an onlooker accustomed only to severely democratic procedure. Good King George, a member in Scotland of the Scottish Church, recognizes Christ as its Head and does homage to its

divine and spiritual institution. He can be depended on to defend its independence and spirituality, being himself a great heart, a devout soul and a diligent Bible student.

The sidelights thrown by this ceremonial on British history were quite illuminating. The British are inherently constitutional monarchists. By nature, Presbyterian Scotsmen had to fight for the fairly just pretensions of Catholic Prince Charlie. Cromwellism, with all the greatness of its leader, was doomed to submersion at the inevitable turn of the monarchist tide. The effort to make Presbyterianism the established faith of England was necessarily abortive. Neither predominance of brains nor hecatombs of willing martyrs could ever have brought it to full birth. The British have done much to foster and erect republican institutions on other continents. At home they are incurably (and contentedly) monarchial and liturgical. It must not be overlooked, however, that the King is the headpiece, not the foundation. British faith also is essentially reformed, not prelatic, however strong temporary drifts may be toward the latter. An independent South Ireland is also certain of eventual failure, although for a time hatred of England may give it lease of life. For even South Ireland is British, geographically and atmospherically.

The sessions of the Assembly are attended by their full share of ceremonial. At the opening of each meeting, the sergeant-at-arms calls from the door, "The Moderator!" Whereupon the Assembly rises, while the officers of the Assembly escort "the Right Reverend" to his official seat. In addition to full clerical dress he is also decorated with lace attached to his sleeves and curiously annexed to his body, after the manner of Roman Catholic bishops. All the clerks and officers are in clerical dress with superimposed academic hoods. Likewise the ex-Moderators, who sit on a raised dais. The ordinary orders of the ministry are also clothed in full clerical dress, of more pronouncedly priestly symbolism than I found in South Ireland among the Roman priests. The latter at least wear ordinary hats. The disabilities of being an ordinary American parson are somewhat ameliorated by escape from the necessity

of having to wear, or the possibility of choosing to wear, one of those unspeakable hats, sawed-off and broad-brimmed, which possibly issued from the Vatican by the special request of Mary Queen of Scots. It required a full week of close observation and serious reflection to associate one of these enormities with a Presbyterian minister. Another explanation of them comes to mind. May it not have been that their progenitor was a normal high hat, which having been sat upon began the propagation of a new species according to the law of variation by accident? This excessive peculiarity of dress is here so emphasized because it was the one unpleasant impression of a wonderful week of hospitality and inspiration. For it seemed that our Scottish cousins have taken the wrong path where the road forks and are now emphasizing the priestly character of the ministry instead of its prophetic mission. This of course is a corollary evil of establishment. It appears again in the desire of a large element in the Scottish Church for possible union with the priestly Anglican Church.

In every other way the week in Edinburgh with the Assembly was a high delight. Many noble and able men were in that great throng of commissioners, more than seventeen hundred, not including corresponding members and Colonial delegates. A finer group of great leaders, and of almost equally intelligent followers, will not be found elsewhere in all the world. The business had been well prepared by committees and was dispatched with wisdom. Few motions were actually put to vote. The Moderator would say, "Is it agreed?" Some one would reply "agreed," or possibly a few might shuffle their feet, and straightway it was "agreed." There were, however, notable debates on questions of burning issue. Whenever a speaker went to the platform, something well prepared and worth hearing could be expected. The Scottish Assembly is not guilty of the crimes of extemporaneous utterance, which so often violate the sanity of our Assemblies. The Scots seem to think, and truly, that those who speak for the Lord's business should have made, by prayer and preparation, diligent inquiry of the Lord's business.

Of the important matters which came before the Assembly some were such as are common to all Presbyterian courts: Foreign and Home Missions, decline in receipts for benevolences, educational difficulties, property problems attending church unions, relations to other kindred bodies and so forth. But there were problems peculiar to this particular Assembly. One of these is the duplication of both chairs and professors as a result of the merging of the theological schools of the Established and United Free Churches. Upon this issue our friend James Black has locked controversial horns with other of our friends in the theological faculties. But one point of insistence seems assured in the outcome, which is that the languages of inspired Scripture will not be neglected for the adoration of the temporary gods of popular topics. A knowledge of basic Scripture, according to the Scots, who make great preachers, is necessary to intelligent expository preaching, the only kind which may be depended on both to convert and to edify. Before this generation passes our American schools will repent of their false emphases.

Another problem before the Scottish Assembly, probably to lie on its heart for some time, is the possible admission of women to the eldership and to the ministry. Possibly a majority of the Assembly would now be ready to open the door to the Eldership, after the example of our Northern Presbyterian brethren; but the question as to their entrance into the ministry will be under much longer consideration. It is not necessary just now to decide upon the pattern and shape of the feminine ministerial hat.

A year ago the Assembly appointed a committee to confer with a similar committee of the Anglican Church, or possibly of the Lambeth Conference, or it may be of that undefined body spoken of as "the Anglican Communion" (I am no more clear on this latter point than were some of the Assembly members) with reference to union now before the two churches. The report of this committee brought out the warmest debate of the Assembly. The final decision, carried by a majority of less than twenty, was the adoption of an amendment requiring rec-

ognition by the Anglicans of Presbyterian orders and sacramental administration, which probably means the end of further negotiation. A high-church Presbyterian friend of mine remarked that the union would not occur in this generation, which means never at all, for by that time the Anglican Church will have climbed beyond the reach of the highest Presbyterian that ever was or shall be.

A point of interest in the Scottish Church, not of prime importance with us, is their close concern for continental churches. There are churches in connection with the Scottish Church in all parts of the continent of Europe, and even beyond. These are visited each year by the Moderator, who gives practically his whole year to the administrative work of the church. This continental connection brings them into close touch with one of the pressing problems of Europe, the Jewish unrest. The Scottish Church has always been deeply concerned for the preaching of Christ to the Jews, and much more so now. Moderator Mackintosh reported that one of the most promising and fruitful activities of the church is its Jewish evangelization. In Budapest alone there are five thousand Christian Jews. Many in Palestine, disillusioned about Zionism, are turning to Christ.

No church on earth has a greater opportunity for winning the Jews to Christ than our own Southern Church, where our ministers have Jewish neighbors by handfuls and without synagogues in our towns and small cities. And these are awaiting the minister's earnest and tactful approach.

The Scottish Church is in this, and in many other respects, a world church. In its Assembly are present fraternal delegates from all the Colonies, who are introduced, heard and given favored seats in the Assembly. Your humble and undelegated correspondent was welcomed and introduced in the line with these "Colonials," although he ceased to be a Colonial one hundred and fifty-seven years ago. However, he appreciated this as evidence of the generous and forgiving consideration of our British relatives. May these ties of relationship be drawn

closer and made dearer, for the sake of a better world and its peace!

There were the usual side and social features of this as of all Assemblies, such as Moderator's receptions and Lord High Commissioner's lawn parties, Colonial gatherings and college reunions. In all of these this quasi-Colonial was graciously included, being required to speak at the "Colonial Dinner" and at the New College Alumni reunion, having the cherished honor of sitting and speaking by the side of the Very Reverend Sir George Adam Smith, who though far advanced in the seventies still retains the vigorous mind and the happy heart of youth.

The writer wishes here to put on open record his abiding gratitude, for their gracious and generous hospitality, to our distinguished friends and Sprunt Lecturers, Professors Mackintosh and Paterson, who delivered these lectures in recent years; and to Professor James Y. Simpson, who will be our Sprunt Lecturer in 1934. A close-up and at-home acquaintance with these distinguished men served to increase more and more appreciation of their mental greatness and their Christian nobility. Fortunate indeed are we that they are willing to come to us and to make their rich contribution to our spiritual life.

It is a great heritage this old Mother Church has handed down to us. May we be true to hand the blessing on to others! Meanwhile, our dear old Mother will bear with us if in our affection for her we do not forget to pray that she may be more careful about her theology, as observant of inspired accuracy of Scripture as of the exactness of metrical paraphrases and not so profoundly concerned about the steady employment of clerical tailors.

The Meeting of the Pan-Presbyterian Alliance.

Forty-seven years ago the Council of the Reformed Churches holding the Presbyterian System met in Belfast, then a town of moderate size. Again in June of this year the Council assembled by invitation in Belfast, now a city of great dimensions, the metropolis of North Ireland and, although not the

largest, yet the most substantial city of all Ireland. The hospitality of forty-seven years ago has been a tradition. It was repeated and corroborated this year. Sixteen representatives of our Southern Church were in attendance in 1886, of whom only two remain alive at this date. Nearly all of them were "venerable fathers" at that time. It may be of interest to the elderly readers of this article to know the names of those veterans of the last century: W. F. Junkin, Jethro Rumple, L. C. Vass, W. H. Richardson, J. A. Dickson, A. D. McClure, R. Latham, John S. Moore, Thomas Cummins, Henry Quigg, T. W. Hooper, E. H. Rutherford, J. H. Martin, G. H. Rout, H. C. Alexander and Elder Charles S. Venable.

This year only six were present from our Church: Moderator Ernest Thompson, John M. Wells, James H. Taylor, W. R. Mackay, J. V. Johnson and the writer. And yet this was a larger representation comparatively than from any other United States or Canadian church, so wide a swathe did the depression cut through the fortunes, salaries and bank deposits of all America.

The Pan-Presbyterian Alliance, as it is commonly called, includes the Reformed Churches in all the world having Presbyterian form of government. Nearly every nation of Europe is found in this group, Hungary ranking first with 1,750,000 adherents. The Alliance represents a constituency of between forty and fifty millions, easily the third largest Christian communion in the world. The Alliance exists to draw the scattered units of a common faith more closely together in sympathetic and inspirational fellowship. It has also the purpose of enlisting the strong in the help of the weak. One phase of this latter purpose has been the observance of "Reformation Day," to broadcast information about our struggling sister churches on the continent of Europe and to manifest our sympathy in substantial gifts. Such sympathetic consideration has doubtless kept alive through difficult war and postwar days some of these hard pressed, even persecuted, members of our Presbyterian family. This year the emphasis of the meeting was put upon this feature, because the transition conditions in

so many parts of Europe are working with menacing discrimination against these Reformed bodies. The most interesting and stirring public meetings of the Alliance were those directly concerned with the European situation.

The general statistics of some of these churches are interesting, often surprising. The largest is the Presbyterian Church in the U. S. A. (Northern) with more than two million members. Second in size is the Church in Hungary with 1,800,000 baptized persons. The Church of Scotland is third with 1,300,000 members. The Church of Roumania is fourth with its three-quarters of a million and the Reformed Church of the Netherlands is a close fifth with nearly three-quarters of a million, although it must not be forgotten that other smaller Presbyterian bodies in the Netherlands run the Dutch total well over a million members. The United Church of Canada comes sixth with 671,000; and the Presbyterian Church in the U. S. (Southern) is a tardy seventh with its 470,000.

Points of interest are seen in the membership rolls of other smaller churches. French Presbyterians are doing heroic missionary service in Madagascar and Africa, where the membership of these mission churches is larger than that of the home churches. Switzerland reports only 400,000 members, but four million baptized persons, indicating that church membership must be lightly regarded in the home of Calvin. The Church of Christ in China, a Presbyterian body, reports 126,000 members. There are also small Presbyterian groups in such Catholic lands as Spain, Austria, Jugoslavia, Belgium and Poland, in addition to the well-known and heroic bodies in France, Italy and Czechoslovakia. The Presbyterian Churches of Germany have near 150,000 members and about one million baptized persons. In the Scandinavian countries also there are small Presbyterian bodies. The total in all the world is more than ten million members, representing a constituency of nearly fifty million souls. This membership has nearly doubled in the past twenty years, a wonderful and inspiring record. Southern Presbyterians cannot but feel conscience-smitten at our almost imperceptible advance in our so great and potential field while

our brothers in more difficult lands, and often in perils, have done their part so nobly. With so inspiring a heritage behind us, and so vast an opportunity around us, our Southern Church should long since have passed the million mark.

Dr. George W. Richards of the Reformed Church in the U. S. (German Reformed) was the President of the Council, having been elected at the close of the preceding Council, as is always the custom. His inaugural address, for which he had ample time for preparation by his election four years previously, was a notable feature of the Council. It dealt with the history, possibilities and obligations of the Alliance, a document of so great value it is to be published and deserves widespread circulation. Our Dr. John M. Wells was Vice-President of the Council, presiding several times with ability. Another memorable feature of the meetings was his excellent reading of the excellent paper on "Christianity and Humanism," prepared by Dr. Donald Mackenzie, who could not be present. The President elected for the next four years is Professor W. A. Curtis of Edinburgh, with Dr. A. J. Brown of the Presbyterian Church, U. S. A., as Vice-President. There are also two executive secretaries, who were reelected, the Rev. W. H. Hamilton of Scotland, General Secretary, and Dr. Henry B. Master, Presbyterian Church, U. S. A., Secretary for the Western Section. These officers, with one or two others, constitute an executive committee which must "carry on" in the long intermission of four years between the Council meetings. Many problems arise, calling for advice and encouragement, which cannot wait on the quadrennial meeting. This Belfast Council, therefore, almost unanimously created a Commission to deal with such urgent problems during the long intermission. It consists of fifteen members in addition to the officers, each constituent member-church, or group of churches, selecting its own representative. It will be a conservative body, which will not transgress the principles or traditions of any member-church, Dr. Wells for example serving for our Southern Church. The wisdom of erecting this new agency for service was justi-

fied by a problem which arose for our German brethren just as the Council was adjourning.

The elements which unite to make up this world Alliance are many and diverse, and their languages are also many. Consequently the problems of orderly and profitable conduct of the public meetings are serious. Our continental brethren have almost eliminated the problem of language by their mastery of the English tongue. In this they put us narrow and inconsiderate Westerners to shame. Not more than two speeches were made in languages requiring translation into English. The other problems are met by the appointment of a "Business Committee" of thirty members, fifteen from the Eastern and fifteen from the Western Section, through whose hands all business must pass before it can be placed before the Council in public sessions. This has the appearance of machine and steam-roller method. But in every case of serious disagreement among member-churches or of pronouncement on imminent crises the wisdom of such a preliminary consideration was well proved. There were persons or groups who were calling for radical utterance on church unions, war, socialism, the Jewish problem in Germany, the serious situation of our Reformed Churches under the Hitler regime. In every case these extremists, meeting with the Business Committee, acknowledgd the wisdom in moderation of the Committee; and so no bitter debate nor danger of rift marred the spiritual and inspirational values of the public meetings. It is strange how many insistent extremists will be present in any such meeting who would anathematize all national obligations to protective defense, condemn all organized industry as diabolical and invade any sphere of political or domestic operation. In days of unrest and enigma such as ours it is as necessary to keep under restraint the good brothers who are weak in discretion just as zealously as must banks be under observation which are weak in sound collateral. Naturally in a Council of world elements the "Business Committee" of the Alliance had its hands full of world problems. Its sessions were almost as many and as long as

those of the Council. But it accomplished in its sphere more than Geneva in hers: it kept Presbyterian world peace.

Carefully prepared reports were received from both Eastern and Western Sections on Mission Activities, Sabbath School and Youth, Christian Education and Literature. All of these were printed in the Blue Book, which is an informing volume. To each of these themes a day was devoted, with specially prepared addresses and general debate. This cross-section of world-wide Presbyterianism deserves wide circulation. More intimate knowledge of our world problems and service would hearten and rouse our whole church membership. As in the Scottish Assembly so also in the Pan-Presbyterian Council attention was directed to the wide field of Jewish Mission service and the large success with which this work is being rewarded. No other field of evangelistic activity is meeting with so great encouragement. And again it was borne in upon our consciences that America is neglecting her great day of opportunity. There are among us many potential Pauls who having been converted will crave the world for Christ.

The chief interest of the Alliance was directed toward the continental situation. Just now in Europe events are transpiring which indicate a changing world. What is to be done must be done now. What is to be saved must be saved now. Of course Russia is the ever present menace. But that menace is not a cause for despair if our European Protestantism is saved and nourished. The general feeling is that the tension in Russia must soon snap. Then the greatest missionary opportunity in the world and in all history would be wide open to a prepared evangelical Christianity. Just now our tempest-tossed continental brethren are in dire straits, and our American financial aid is shrivelling. But if by heroic sacrifice we help them now, we shall accomplish the one thing which can save Europe and the world from the Russian peril.

Again, as at Edinburgh, our British brethren displayed their fondness for clerical apparel, while the American and continental groups, almost to a man, held to their democratic and non-priestly simplicity.

Belfast opened her generous heart to the world host within her gates, nearly all the visitors being entertained most cordially in homes. The meeting of world brothers in Christ stirred new world purposes and obligation in every heart, which must lead to the strengthening of every line along our world front. And as we left Belfast with our hearts still singing "we are not divided, all one body we," our faces were turned with great expectations toward Montreal in 1937.

For the special problems and interests of its own field the Western, or American, Section will convene in 1935, the annual meetings as held heretofore having been changed to biennial under the stress of difficult financial conditions.

SOME THOUGHTS ON THE UNTHINKABLE.

By the Rev. Kenneth J. Foreman, A. M., S. Th. M., D. D.,
the James Sprunt Professor of Bible and Philosophy in Davidson College, North Carolina.

The general topic of this brief paper is the ancient and honorable question of determinism or indeterminism. It has been buried a good many times but *rigor mortis* refuses to set in. Again and again the question rises from its ancient grave and finds its way to the class-rooms of philosophers and even to the pages of magazines. This article is not so much an attempt to revive the corpse of this hoary controversy which refuses to die as it is a mere throwing of another spadeful of earth into the grave in token that if the question is not dead, at least it ought to be. In plain language, the object of these few lines is not to contribute anything new to the matter, for that would be attempting the impossible; but rather to show that the question cannot be settled, no matter how long it is debated.

My aim is to show that there are just two solutions of the problem; that each of these is both quite necessary and quite incredible; and finally to draw a corollary conclusion about the

sphere of the human intellect. No argument will be carried out in full detail, owing to the limits of the paper; but the lines here suggested might be run out till doomsday if the reader desires.

The problem is between what is variously known as free-will, indeterminism, contingency, chance, on the one hand, and necessity, determinism, predestination or fate on the other. The terms *determinism* and *indeterminism* are preferable as being more or less modern. The problem falls strictly within the sphere of philosophy rather than of religion or of science. On the religious side, even admitting that the will of God is the final cause of all events, our problem is, Could He have willed otherwise?—obviously a question of metaphysics. And on the scientific side, science deals with facts, but our problem deals with things that haven't happened—with possibilities, in short. Both theology and science, or religion and science, if you prefer, deal with facts, and should leave our question under the realm of metaphysics where it belongs.

The problem is this: Could things come to pass otherwise than as they do? Is there any real meaning in the conjunction IF? Is there any sense in the phrase, "It might have been"? As William James puts it*, are there any such things as possibilities? We all admit the existence of two categories, the actual and the impossible, but is there a third category, the *possible?* You *are* reading this article; that is the actual. You are *not* stoking coal on the *Great Eastern* in 1860; that is impossible. But is it possible that you *might have been* out playing golf at this moment? Or *might you have been* doing anything else at all than what you are now doing? If you say yes, then you believe in indeterminism; if you say no, then you are a determinist and believe there are only two categories, the actual and the impossible.

This is a broader question than human free agency, for it involves all nature, the whole universe. Natural events, rainstorms, comets, the inclination of the earth in its orbit, (producing climatic differences, seasonal changes and so forth), the

**The Will to Believe,* p. 150f.

size of the moon, the specific gravity of ice,—countless things interact with human volition in such a way that we not merely ask, Am I free to do this or that? but, Were things in general free to take this or that course? Going back to the beginning, we may inquire if the First Cause, or God, was or is free to do this or that. Of present or past events we ask, Could it have been otherwise? Of future events we ask, Are there several possibilities or is there only one?

The determinist asserts that there is no such thing as chance. He does not deny the existence of human (or even animal) volition; what he denies is that that volition can be exercised, all things being as they are, otherwise than as it is. The universe (using James's phrase) is a block-universe, with all the parts fitting tightly together. On the other hand the indeterminist asserts that there is such a thing as chance, that is, that some things are unpredictable, that there is actually the possibility of more than one future course of events, that you are free to do otherwise than as you do.

Let us take the more obvious solution first, that of indeterminsm. This is the natural and common-sense conclusion. No one but philosophers or theologians would ever have imagined the contrary. Ordinary people, not philosophers, invented such expressions as "if," "might have," "could have," and so forth. Jesus Himself used phrases like "by chance." The entire subjunctive mood, all hope, all regret, all anxiety, all sense of responsibility, of adventure, of effort and pride in achievement, all punishment and reward, all ethics and all religion, all this has been based on the theory of indeterminism. Of course, ordinary people may be wrong. No one but philosophers and scientists ever imagined that the earth moves around the sun—but so it does. And so the fact that a certain view chimes in with common sense is no more a point in its favor than (say) the common-sense view of the sunrise. Still, what everyone thinks is at least worth investigation if not respect.

Not only is indeterminism necessary for belief and action, but its opposite, determinism, is quite incredible. Determin-

ism has been frequently knocked in the head, but nowhere more completely and cleverly than by William James in his essay, "The Dilemma of Determinism." In brief, his argument is this: We all admit the existence of "judgments of regret." We say or think about a certain act or fact, "This ought not to have been." Now, says James, it is surely as reasonable to suppose that things ought to fit morally into the universe as mechanically, since our moral and intellectual senses are equally parts of our total selves and our moral and intellectual judgments equally valuable. You see a murder fits mechanically into the scheme of things. We can see to some extent why the murderer did thus and so, we see the cause, as we say, behind the act. It fits mechanically—*but not morally.* It should not have been. Now then: the determinist says this could not have been otherwise! In other words, if he is right, then your judgment of regret is wrong, for you are wishing for the impossible. In short, the bad is the necessary—which is the wide open door to pessimism. The bad, the irrational, are therefore bound up in the universe, inextricable, inescapable, ineradicable. Or on the other hand, (continues James), if the murders *ought* to be, then your judgment of regret ought not to be—and again you have something bad and irrational tied up in the universe. The judgment of regret can't be helped, it had to be, yet there it is. Murder cannot be good without regret being bad, and regret cannot be good without murder being bad. In either case there is something bad that is necessary, according to the determinist.

One might go on to show that determinism is abhorrent to the religious sense as well as to common sense. For evil is either by God's will or against it, and one is faced (on the deterministic hypothesis) with a God who wills evil or is powerless to stop it. It is useless to take refuge in saying God "permits" evil, for if He permits what He can stop, then He wills it, but if He cannot stop it, then "permission" is not the word to use at all. Neither is it fair to assert that God only foresees and does not foreordain; for nothing can be foreseen with

certainty that is not *bound* to happen; God can only foresee the inevitable.

To sum up: Indeterminism is necessary, and determinism is incredible, to consciousness, to universal common sense, to the sense of effort and responsibility, to the moral sense and above all to the religious sense.

But on the other hand it seems clear that determinism is necessary, and indeterminism incredible. Let us fix clearly this point to begin with: partial indeterminism is no solution of the problem. All must be determinate, or all indeterminate. There is no use in saying, as James and others do, that the end is certain while the intermediate moves are left to choice or chance. If anything is left to free and undetermined choice or chance, to the entrance of a new and uncaused element in the scheme of things, then nothing can be safe from the effects of that element. If chance enters the universe anywhere, nothing can prevent it from entering everywhere.

As an illustration, take the old proverb, "For want of a nail the shoe was lost, for want of a shoe the horse was lost, for want of a horse the rider was lost, for want of a rider the message was lost, for want of a message the battle was lost, for want of a battle the kingdom was lost. . . . And all for the want of a horseshoe nail!" Yes, but why was the nail lost? Maybe a flaw in the iron, a flaw that goes back millions of years to something that happened or failed to happen when the earth's crust was in the making. Or maybe when the blacksmith was putting that horseshoe on, a fly alighted on his nose, and the act of brushing it off kept him from putting the final tap on the nail that would have made it hold. You say that big things, "ends," like the rise or fall of kingdoms, are predetermined, but small things are free to happen or not?—No, if the kingdom is to be lost, the whole evolution of flies, not to speak of the movements of individual flies, must be equally predetermined. If you admit that any of the factors entering into a result is a chance factor, then the result itself is the result of chance. If the element of chance enters anywhere, it affects the universe everywhere. The choice is not between

'determinism and part-determinism; the choice must be between determinism and indeterminism, absolute and complete.

Now indeterminism is incredible from the scientific point of view, that is, the view that takes causality as a postulate. (To be sure, as James somewhere says, causality is an unknown God, but science is built around its altar.) Every cause or combination of causes has a definite and inevitable effect. If the effect seems to vary, it is because another factor has entered into the complex of causes. Now indeterminism asserts that a given cause may have more than one effect—may even have a number of possible effects. This is to upset to the whirl of the seven winds the whole idea of causation, on which all our science, all our civilization, all our life indeed, is based. You no longer have a universe but a multiverse, no longer the reign of law, no longer any such concept possible as that of uniformity. Of course the determinist is not so foolish as to assert that all things, or even that many things, are predictable from the human standpoint. Of the vast causal complex we can know as a rule only a small fraction of the enormous number of factors? Nevertheless the determinist declares that this particular nexus of causes has and can have, if the universe is sane and not crazy, but one effect.

If indeterminism is incredible from the scientific point of view, it is still more incredible from the religious viewpoint, that is the view that accepts the postulate of God. Take it from any angle, for example, the foreknowledge of God. If there are three or a million possibilities out of which the actual emerges, then not even God can foresee anything. But if He really knows which one is going to happen, then He knows that the others will not happen, or, in other words, the event is fixed. It is of no use to say that there is a difference between asserting that a certain fact will happen and asserting that nothing else can happen. In either case the outcome is certain, which is all the determinist asserts. Is there any point to which God's power does not reach, anything His will does not control? Then to that extent there is something stronger than God—another god if you will. Indeterminism lands you

squarely in pluralism, and the old-fashioned name for that is polytheism. Remembering what was said about the far-reaching effect of even the smallest fact or event, it is clear that if God leaves anything out of His plan, then the whole plan can (and probably will) go to smash. No one can be a real believer in the final triumph of right, no one can be a logical believer in God, but a determinist.

Well, here we are! Determinism is unthinkable, incredible, because it conflicts squarely with every fibre of our moral sense; it is irrational; if it were true, the universe would not be worth living in, for free life in any sense would be impossible. We are therefore shut up to a belief in indeterminism. But we have seen that indeterminism is equally unthinkable, incredible, because it conflicts with every fibre of our logical thinking. It is irrational; if it were true, the universe would not be worth living in, for the very grounds of our confidence (whether scientific in the narrow sense or religious in the broad sense) would be taken away from us. And so we are forced to believe in determinism—which, as we have just seen, is incredible. It is not a case where both cannot be true; either one or the other must be true, for they seem to exhaust all the possibilities of the case. Each is necessary, yet each is incredible. Both possibilities are impossible.

What to do? This leads us to our corollary conclusion previously promised.

The human mind is incapable of forming concepts that corresponds with ultimate reality. The inadequacy of the human intellect is nowhere more clearly demonstrated than in this question of determinism versus indeterminism. If we were capable of doing so, we would surely long ago have arrived at some conclusion about this problem, which to-day is as dark to us as it ever was to the Greeks or Hebrews. But why should the poor little human brain, but a few millenniums old, so newly called from the dust,—why should it suppose itself able even to spell out the first letters of the great mysteries that lie hidden in the breast of Eternity? Kindred of the dust, how can we expect the tiny grey fibres of our cerebral cortices to respond

to and to reproduce the thunderous diapason of the Infinite? "God is in heaven and thou upon earth; therefore let thy words be few." Not by reason do we arrive at Truth.

Nor do we arrive at all truth even by faith. We walk by faith; but let us remember what faith is for. That little candle-flame, lighted at the altar of the Most High, was given us that, guarding it from the wailing winds of doubt and the shuddering earthquakes of pain, we might hold its flickering light close to the ground where we must daily walk;—not to hold aloft in a vain attempt to peer into things too high for us, lest from the darkness between the stars we hear the mocking laughter of God.

THE BOOK OF COMMON WORSHIP.*

By the Rev. Wm. T. Reviere, D. D.,
Pastor of the First Presbyterian Church of Victoria, Texas.

Lo, we Southern Presbyterians have a prayer book at last, "for the optional and selective use of our ministers." Through the courtesy of our brethren of the U. S. A. church and the wisdom of Dr. A. D. P. Gilmour's committee, we may now slip this little Book of Common Worship into our pockets and call it our own. The preface reminds us that "the early reformers, Calvin, Knox, Bucer, and others, all had Books of Common Order and used them in the public services of religion. Their object was to keep the golden mean between an unprofitable laxity and an oppressive uniformity in the public services of religion."

Our Episcopal friends have a prayer book that dates back to the time when our English language was more beautiful to

*The Book of Common Worship, Approved by the General Assembly of the Presbyterian Church in the United States of America for Voluntary Use. Special Edition of the Presbyterian Church in the United States. Presbyterian Committee of Publication, Richmond, 1932 (based on the revised edition of 1931). 353 plus x pages. Blue cloth, $.75, leather, $1.50.

the ear than it has ever been before or since, or than it is likely to be again. We have a new book that is both simple and profound, is well-written as well as devout. Some of its new treasures as well as its old are sonorous and canorous enough to compare quite favorably with the Anglican Book of Common Prayer: they are reverent and often very sweet. Henry Van Dyke, who wrote many of the finest prayers for the 1906 Common Worship, has added much of value to this revision, notably three gems on page 178; one, After a Great Disaster, the other two, At Sea. Another typical new group is of four short prayers, For Social Justice and Brotherhood. The wide range of sources may be seen from the fact that of the two pithy and timely petitions "For Courage," page 197f, one was written for this revision, the other came from Ignatius Loyola, founder of the Jesuits.

We pastors would be wise to familiarize ourselves with the suggested orders of public worship, including special forms built around the Commandments and the Beatitudes; and the Litanies ("A Litany is a general prayer in which the People take part by responding after each petition offered by the Minister"), especially the lovely Litany of the Names of Jesus. There is often a slovenliness in our leading public worship: the Litanies, which are among the suggestions offered as possible substitutes for the old free general (pastoral) prayer, ought to be effective remedies for the loose rambling that has earned the other title,—the long prayer.

There is a religious worship value in general conformity to a system, if not too tightly bound. Bishop Ken's lines which we sing as the Long Meter Doxology form a real bond among Presbyterians. It is not necessary to follow the same order every Sunday morning, but a regular order to vary from is better than no order at all. Moreover the hearty way in which our people join in the Lord's Prayer and read responsive Scripture lessons shows a willingness to take part in the spoken worship. This Book of Common Worship contains 75 responsive readings, of which wore than two-thirds are psalms or what the Westminster Assembly sang as "picked psalms"; the

rest are Old Testament poetry and prophecy or are from the New Testament. A Confession of Sins and a Thanksgiving, both to be read by all, are parts of the Morning Service.

The carefully written foreword, "Concerning the Uses of this Book," should be read with attentive care. Any old-fashioned Presbyterian who happens not to like the directions as to kneeling and bowing down that occur in the orders for Public Worship may consult his old copy of the Puritan Charnock on the Divine Attributes, Discourse IV, Proposition VII. Under spiritual worship Charnock includes bodily worship. The Church Ordinances, including ordinations and dedications, may be adapted to our Southern custom where there is difference. The printed references are to the U. S. A. Form of Government and Minutes.

The book is intended for selective use. It contains family prayers, helps for private devotions and an order of service for use where there is no minister. The marriage service, enriched by Van Dyke's pen, observes the best of the old traditions but omits "obey" even in the opening discourse, of which the keywords are "each other." The Commandments are printed with brackets to help the reader cut the four longest short if that be his preference. Beauty and flexibility of order may be had by using this book with the congregation; and private study by the pastor will enrich parts of our worship that are often barren. Written or memorized prayers may be inserted in our present service. Similarly free prayers may be substituted in these formal orders.

A Lectionary of Holy Scripture and The Treasury of Prayers, Ancient and Modern, take notice of both The Civil Year and The Christian Year. At Easter and at Christmas most of us seem to be repairing the breach that our forefathers made with the old ecclesiastical year, with its lent, its Good Friday and its whitsuntide. Why not? Today we have an official and oft-changed ecclesiastical year, sent down by our General Assembly and based on finance and administration. Certain seasons are set apart for money raising, others for interesting our people in various forms of practical Christian

effort. Our Calendar of Prayer is a guide to intercession according to these seasons. The older ecclesiastical year, with all its conjectural dates and its pagan additions, was a practical device intended to carry the church's attention, week by week every year, through some essential Christian teachings. Dates and lessons were fixed for teaching the promise, advent, ministry, passion, resurrection, and ascension of our Saviour, the descent of the Spirit at Pentecost, and so on. The medieval church year has some distinct advantages over the new system into which we have unconsciously slipped; and certainly the better parts of each can be combined.

The Funeral Service, classed as a Holy Rite, offers sufficient choice among sentences, prayers, and Scripture passages. The Lord's Prayer follows the invocation, the Gloria Patri follows the psalm, and the apostles' creed is included as the people's Confession of Faith: "I believe . . . in the Life Everlasting. Amen." The book is not modern enough to suggest alternative words of committal before cremation or at the burial of the ashes.

A very grievous fault with this Book of Common Worship is the absolute lack, in The Baptism of Infants, of any confession of the child's need of the Saviour. By diligent effort you may discover some hint of this need in the preliminary address. The theology of this book, in places, is irenic by avoidance.

The forms for profession of faith, both The Baptism of Adults and The Reception to the Lord's Supper, are very brief: it is probable that many ministers who use this book will prefer to amplify the questions. The essentials are there, but in the form of condensed milk which may be spoiled for food by adding the wrong water.

The order for The Communion of the Lord's Supper is worthy of careful study. We Southern Presbyterian ministers often let carelessness or lack of preparation mar this sublime act of worship. The infrequency of our observance, inadequate instruction at seminary, failure to learn from the experienced pastors who usually conduct this service at presbytery and

synod, natural awkwardness and irreverence, cause us to stumble. The Invitation is the most appropriate that I have ever seen or heard.

The Prayers and Thanksgivings are more formal than is our custom. There is a prayer for blessing the Bread and Wine which conforms to our Presbyterian tradition, but our tradition lies open to the danger of reverence for the material elements. This prayer is free from such puerility as, "Bless so much of these elements as is consumed by Thy servants." But Westcott, in his additional note on Hebrews 7:1, especially at the bottom of page 207 of his commentary on that epistle, gives us the Jewish form which we may suppose was used for Passover, as "Blessed art Thou, O Lord our God, Who bringest forth bread from the earth, Who createst the fruit of the ground." Probably our Saviour used words like these to the Father at the Supper. Westcott cites authorities. See the whole note, especially pages 208-10. One who has difficulty in phrasing his prayers for public worship wishes that a prayer of this type were included instead of the petition for sanctification of the material elements, which contains the seeds of priestcraft and of violation of the spirit of the second commandment.

As a guide to the minister this Book of Common Worship has great possibilities. After all, that was what our General Assembly wanted. One wonders whether any considerable number of our churches will adopt these liturgies during the next decade. Some will.

KEEP UP YOUR READING!

As a service to a large body of its subscribers, the REVIEW inaugurated in its April, 1933, issue, a feature which it plans to present regularly under the caption, "Keep Up Your Reading!"—an annotated list of interesting, worthwhile books which

are available on loan from the Seminary Library in accordance with the regulations set forth below.

Due to the limited space in this issue of the REVIEW, a list of recent books relating to the Oxford Group Movement and a number of recent additions in the field of Biography, selected and annotated by Professor E. T. Thompson, have been substituted for the customary, more extensive list of "New Books" purchased by the various departments of instruction. The more interesting new books acquired by the library since July, 1933, will be noted in an extensive list now in preparation which, it is hoped, will be presented in the January issue of the REVIEW. Pending receipt of this list, borrowers are encouraged to write for recent publications which they feel that the library may have.

REGULATIONS GOVERNING EXTENSION LOANS.

1. Excluding reference works, commentaries, books reserved for students' collateral reading and books for which there is a special demand on the campus, any volume in the library's collection may be borrowed by a minister of the Southern Presbyterian Church. A mailing service is maintained for out-of-town borrowers.
2. As many as four books may be borrowed at one time.
3. Books are lent for a period of two weeks and the loan may be renewed (by postal card) for an additional two weeks if application for renewal is made on or before the date when the book is due at the library. In special cases additional renewals may be granted. A fine of three cents a day is charged for each book kept overtime. The library reserves the privilege of recalling any book for which an urgent demand arises on the campus.
4. No fee is charged for this service, but all postal charges are assumed by the borrower. A small cash deposit with the library is a very satisfactory way of caring for this expense. Under United States Postal Laws and Regulations (No. 444½) books may be mailed at a very low rate within the bounds of the third parcel post zone. A shipping label citing this regulation is enclosed in each package of books sent from the library.
5. Because of the heavy demand for certain titles it is well to specify alternate choices when requesting a book.

THE OXFORD GROUP MOVEMENT.

BY SUPPORTERS OF THE MOVEMENT.

Allen, Geoffrey. *He That Cometh; a Sequel to Tell John; Further Essays on the Message of Jesus and Present Day Religion.* New York, Macmillan, 1933. 217 pages.

Macmillan, Ebenezer. *Seeking and Finding.* New York, Harper, 1933. 281 pages.

Russell, A. J. *For Sinners Only.* New York, Harper, 1932. 293 pages.

Russell, A. J. *One Thing I Know.* London, Hodder and Stoughton, 1933. 411 pages.

Shoemaker, S. M. *Conversion of the Church.* New York, Revell, 1932. 125 pages.

BY CRITICS OF THE MOVEMENT.

Henson, H. H. *Oxford Group Movement.* New York, Oxford University Press, 1933. 82 pages.

Thomas, Ivor. *Buchman Groups; a Critical Essay.* Milwaukee, Wis., Morehouse Publishing Company, 1933. 32 pages.

RECENT BIOGRAPHICAL ADDITIONS.

SELECTED AND ANNOTATED BY PROF. E. T. THOMPSON

Group I. Period of the Reformation.

Mackinnon, James. *Luther and the Reformation.* New York, Longmans, Green, 1930. 4 volumes.

The most complete life of Luther in English. Based on recent German scholarship.

Boehmer, Heinrich. *Luther and the Reformation in the Light of Modern Research.* New York, Dial Press, 1930. 380 pages.

Rewritten and much enlarged edition of the work which appeared in 1904.

Harkness, G. E. *John Calvin: The Man and His Ethics.* New York, Holt, 1931. 266 pages.

A stimulating, not altogether sympathetic study of Calvin's ethics, which the author thinks with some reason has been more influential than his theology.

Eells, Hastings. *Martin Bucer.* New Haven, Yale University Press, 1931. 539 pages.

An interesting study of one of the greatest, one of the most neglected figures in the Reformation.

Van Dyke, Paul. *Ignatius Loyola.* New York, Scribner, 1927. 381 pages.

An impartial, fairminded study of the leading figure in the Catholic Counter-Reformation.

Horsch, John. *Menno Simons.* Scottsdale, Pa., Mennonite Publishing House, 1916. 324 pages.

The standard biography of the founder of the Mennonites.

Cory, D. M. *Faustus Socinus.* Boston, Beacon Press, 1932. 155 pages.

The first biography of the founder of Unitarianism to appear since 1777.

Demaus, Robert. *William Tindale.* Nashville, Cokesbury Press, 1927. 559 pages.

A life of the English Reformer who more than any other has influenced our English Bible.

Jones, R. M. *George Fox, Seeker and Friend.* New York, Harper, 1930. 224 pages.

An interesting biography of the founder of the Quakers.

Group II. *The Evangelical Awakening in England.*

Lunn, A. H. M. *John Wesley.* New York, Longmans, Green, 1929. 371 pages.

Vulliamy, C. E. *John Wesley.* New York, Scribner, 1932. 370 pages.

The best of the recent biographies of Wesley.

Belden, A. D. *George Whitefield, the Awakener.* London, Low, 1930. 302 pages.

Group III. Religion in America.

McGiffert, A. C. *Jonathan Edwards.* New York, Harper, 1932. 225 pages.

A brief, readable, modern biography of the greatest of the New England divines.

Beardsley, H. M. *Joseph Smith and His Mormon Empire.* Boston, Houghton Mifflin, 1931. 421 pages.

As fascinating as a novel. Illuminates a most picturesque period in American history.

Moody, W. R. *D. L. Moody.* New York, Macmillan, 1930. 556 pages.

An inspiring account of America's greatest evangelist by his son.

Bates, E. S., and Dittemore, J. V. *Mary Baker Eddy; the Truth and the Tradition.* New York, Knopf, 1932. 473 pages.

The best account of the amazing career of the founder of Christian Science.

Lawrence, William. *Life of Phillips Brooks.* New York, Harper, 1930. 151 pages.

A short, intimate biography of this great preacher.

Group IV. Missionary Lands.

Fisher, F. B. *That Strange Little Brown Man, Gandhi.* New York, Ray Long and R. R. Smith, 1932. 239 pages.

The most readable of the many Gandhi books.

Gandhi, M. K. *Mahatma Gandhi; His Own Story,* ed. by C. F. Andrews. New York, Macmillan, 1930. 372 pages.

Axling, William. *Kagawa.* New York, Harper, 1932. 202 pages.

THE UNION SEMINARY REVIEW

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Any book noticed in these pages may be secured at publisher's price from The Presbyterian Committee of Publication, Box 1176, Richmond, Va.

EXEGETICAL THEOLOGY.

INTRODUCTION TO THE OLD TESTAMENT. *By J. E. McFadyen.* The Macmillan Co., New York. 1933. 400 pages. $2.00. This is a new and revised edition of the author's *Introduction* which appeared twenty-seven years ago, and is the best popular *Introduction* to be

had. The real contribution of the book is its emphasis on the religious content of the Old Testament. The author says, "First and last the Old Testament is a religious book," and he has endeavored to introduce us not only to its literary problems, but to its religious content as well. H. S. T.

FACING OLD TESTAMENT FACTS. *By Rev. Craig S. Thoms.* Judson Press, Chicago. 295 pages. $1.50. Out of years of experience in teaching the Old Testament to "thoughtful young people" this book has been written to help them and their teachers. Laying no claim to originality of viewpoint, its chief features are its brevity and conciseness, and its frankness. Three parts of the book include: Temporary Elements in the Old Testament; Basic Truths in the Old Testament; and The Teaching Value of the Old Testament. If the extreme conservative be repelled by the author's treatment of the first of these divisions, many will on the other hand be helped by it. And in the more positive two-thirds of the book there will be general agreement. Dr. Thoms, fully conceding the "time element in revelation" and insisting on the principle of progressive revelation, nevertheless yields to none in asserting the ultimate and indestructible quality of the basic truths in the Old Testament. "What more could be added," he asks, "to the relations between God and man as they were developed in the Old Testament?" Nothing, he concludes, except their fulfilment in Christ. K. J. F.

THE FIRST FRIENDS OF THE FINEST FRIEND. *By Charles E. Guice.* Morrilton Democrat, Morrilton, Ala. $1.00. 122 pages. Here is another interpretation of the early friendships of Jesus. The life of each apostle suggests to the author practical truths which apply to our own lives today. And these truths are presented in an inspiring way. Through the apostles, the person of Christ as the supreme friend is once more brought to our attention. Those who read this book will gain from it a new appreciation of the possibility and blessing of intimate intercourse with the Master. T. E. G.

THE CAREER AND SIGNIFICANCE OF JESUS. *By Walter Bell Denny.* Thomas Nelson & Sons, New York. 466 pages. This volume belongs to the Nelson Religious Series and is written primarily as a text-book for a course on the Life of Christ. Believing that one has to read between the lines of the gospel narratives in order to disentangle the actual mind of Christ from the beliefs of his biographers, the author has this to say: The career of Jesus centers in the progressive realization of the fact that he was a Son of God, and the contribution Jesus has to make is to introduce all men into the blessedness and power of living like children of such a Father. Each chapter is pre-

faced with a suggestive outline for Bible study and closes with a list of pertinent, practical questions for discussion. The book includes an up-to-date bibliography and a set of maps for a study of Biblical geography. The book will richly repay close study: it is clearly and simply written, never dodges an issue and is thought-provoking throughout. J. A. R.

THE LIFE OF JESUS. *By Maurice Goguel.* The Macmillan Co., New York. 591 pages. $6.00. The importance of this work will be missed unless we remember that during the last decade or two German scholarship and much of the scholarship of other lands as well has been under the influence of the eschatological and of the formgeschichte schools. These schools both hold that the oft-noted differences in the accounts of the different evangelists are not chance variations, as is usually taught, but rather that they are largely deliberate revisions by the later evangelists of the earlier, or of their still earlier sources, made with a view to making the story support the theological views accepted at the time of the later evangelists. They feel that this revision has taken place on such a large scale that it is almost impossible to discover enough that is really "primitive" to give a foundation for a connected and harmonious "life of Christ," and as a result lives of Christ have become so rare that outside of Jewish circles I have not been able to hear of anyone who has ventured even to attempt, in more than a decade, an exhaustive critical version of the life of Christ. (There have, of course, been numerous studies of the Gospels, individually or collectively, and a number of popularly written lives of Christ, the best being perhaps that of Fiske and Easton).

Dr. Goguel, long a professor and a writer in French Protestant circles, undertakes his task in full consciousness of the German critical positions, and accepting their main contention builds his narrative almost exclusively out of those elements which, as either antagonistic or unnecessary to the theological views at the end of the first century, "cannot have been invented." Thus he holds that Jesus was not born at Bethlehem, nor of a virgin, nor of Davidic stock; he shared in the ministry and baptism of John until, feeling baptism overly-stressed, he broke away from John and ceased baptising, a course which John never quite forgave him; he preached the near approach of the Kingdom of God quite impersonally at first, but when, after a few months only, Herod's suspicions became dangerously aroused so that he felt his life in danger, he felt himself increasingly necessary to the coming of the Kingdom and eventually knew himself to be the suffering Messiah.

He then left Galilee for a few months of life as a wandering fugitive in various countries bordering on Galilee, then went to Judea

at the Feast of Tabernacles and endeavored to launch a ministry there, was again unsuccessful and went again into retirement, then finally reentered Jerusalem at the Passover in the midst of what he planned as a Messianic Entry but which failed to win him sufficient support to protect him from the authorities. He was therefore almost immediately arrested by Pilate, who had been told by the Jewish leaders that Jesus was likely to attempt an insurrection. In order to clear himself, Pilate had the Jews formally condemn Jesus and then proceeded almost immediately to his execution in A. D. 28. The accounts of Jesus' teachings are about the customary ones, except that occasionally there is an attempt to show development or progression in the thought of Jesus.

The above recital will seem so very negative to most readers that it will be difficult to realize that M. Goguel himself regards it as highly positive and constructive, as indeed it actually is, if one realizes that it is written against a background which affirms hardly anything at all about Jesus. One can hardly predict the future influence of such thought in this country, but it ought at least to be clearly understood that this is not the product of the imagination of a sensationalist but the long-deliberated result of the most painstaking scholarship that Continental Europe has produced. D. R. B.

How the New Testament Came to Be Written. *By William O. Carver.* F. H. Revell Co., New York. 123 pages. $1.00. Since Jesus did not command his disciples to write a "New" Testament, why was it written? The author classifies the reasons for their production under five heads: the need of instruction in an Extending Church; to meet the problems of a Growing Church; to state a Developing Theology; to Controvert Error; and to sustain a Persecuted People. The New Testament books are grouped under these five heads in accordance with what seems to be the most prominent factor in the book. In each case a brief sketch of the setting of the book and a brief outline of its principal message is given. The book would be very helpful to the average church member. J. E. B.

The Bible Looks Us Over. *By A. S. Phelps.* The Judson Press, Chicago. 229 pages. $1.50. This book is as fascinating as its title is alluring. It is beautifully written, and is a veritable gold mine of homiletic material. In the preface Dr. Phelps frankly announces his purpose to be true to Progressive Theology and Old-Fashioned Religion. He proves himself an adept in the attempt to mix the two but leans too much towards the former to suit a conservative point of view. R. A. L.

SYSTEMATIC THEOLOGY.

THE RULE OF FAITH. *By W. P. Paterson.* F. H. Revell Co., New York. 468 pages. $2.25. The republication, after twenty years, of this notable book, revised and brought down to date, is an event to be hailed with satisfaction by the thoughtful student. Based upon the author's Baird Lectures of 1905, the original edition appeared in 1912. The sequence of chapters and of subjects discussed is the same in the present edition, and in very large measure the handling is the same, the new material being almost entirely confined to the supplementary chapter at the end. Perhaps, therefore, little further would be expected of the reviewer than to indicate in summary fashion, for the benefit of readers who may not have had access to the original volume, the subject matter and the main contents of the book as it now appears.

The title selected—The Rule of Faith—is very happily chosen to cover the two main divisions into which the work is divided. In the first of these, entitled the Seat of Doctrine, the question discussed is as to the repository to which the data of the Christian revelation have been entrusted, and the respective theories as to this repository of the Roman Catholic and Protestant Churches, of the School of the Spirit, of Rationalism, of the School of Feeling, and finally of certain movements comprehended under the title of Biblical Eclecticism, are examined in turn.

In the second main division the Substance of Doctrine as taught by the various schools comes under review—with a new chapter on the Movements of the Twentieth Century in which the work is brought down to date.

As to the value of the book as a whole, it were enough to say that it is, for the student of religious thought, a veritable mine of accurate and well-digested information. As a handbook for ready reference and as guide to the correct appraisal of the several systems brought under discussion it could hardly be surpassed. L. G.

THE DOCTRINE OF REDEMPTION. *By Albert C. Knudson.* The Abingdon Press, New York. 512 pages. $3.50. The Doctrine of God, by Dean Knudson, appeared in 1930. The Doctrine of Redemption is an independent work, yet intended to supplement and complete the first. The two volumes together present a complete, well-rounded course in systematic theology, from a liberal, evangelical standpoint, which any minister will find most profitable to follow.

The author is dean of Boston University School of Theology and Professor of Systematic Theology. His thought seems to have been molded by Schleiermacher and Ritschl and especially the personalistic philosophy of Borden P. Bowne. His general method is to give the biblical basis of each doctrine, the main points in its historical de-

velopment, the points now under discussion, then his own conclusions. His analysis is always clear; his language straightforward and plain. Right here is one of the chief values of the whole work. The two books together give us a fundamental course in historical and systematic theology. And they bring that theology up-to-date. Ministers who wish to keep up with modern thought will do well to purchase both of these valuable volumes. Good works in systematic theology are very rare. E. T. T.

THE FINALITY OF JESUS CHRIST. *By Robert E. Speer.* F. H. Revell Co, New York. 377 pages. $3.00. The material in this book was delivered as the Stone Lectures at Princeton Theological Seminary and as the Gay Lectures at the Southern Baptist Theological Seminary, 1932-3. It would mean much for the cause of evangelical Christianity if it were made possible for the distinguished author to deliver the same lectures to all of the seminaries of the church. There is nothing narrow nor sectarian in the writer's outlook and treatment of his great subject. He writes as a Christian statesman and scholar, with a deep insight into the scriptural revelation of the person and work of Christ, the historic faith of the Christian church and the abiding need of humanity. He presents Jesus Christ not as the mere founder of a religion, on a par with the other religious teachers of the world, but as the unique Life and Light and Lord of mankind. Dr. Speer has enriched the literature of the Church with other excellent books, but this volume easily overtops them all and will stand as a classic exposition of the conservative Christian's view of Christ and the mission of His church. D. W. R.

CHRIST AND HUMAN SUFFERING. *By E. Stanley Jones.* The Abingdon Press, New York. 321 pages. $1.00. In this book Dr. Jones has raised a question which is as old as Job but is as much to the fore at present as perhaps it has ever been: "Why does not God spare the righteous from trouble?" It is a pertinent question, and any serious mind welcomes any serious attempt to deal with it. Dr. Jones writes in his usual popular, happy, buoyant and sincere style. His treatment does not attempt to deal with the subject philosophically. It rather seeks to show that Christians may and should use trouble, merited and unmerited, for glorious ends in accordance with the purposes of a loving God. After discussing ways of facing human suffering characteristic of various faiths and philosophies, he presents the way of Jesus Christ. "He," (Jesus), "says, You are to take hold of these calamities and turn them for a testimony. You are not to escape trouble, nor merely to bear it as the will of God: you are to use it." The book will help suffering Christians. It is shot through with genuine Christian insight and victorious joy. It will furnish much helpful preach-

ing material. His profession of faith on page 223 is pleasing to those of us who believe in the fundamental teachings of the New Testament. E. B. P.

PERSONALITY AND THE FACT OF CHRIST. *By Harold Paul Sloan.* Cokesbury Press, Nashville. 256 pages. $1.50. In the introduction to this book Dr. H. M. DuBose has truly struck the keynote of Dr. Sloan's thought when he says: "Not only has he given us a reverent study of the consciousness of the Galilean who thought and spoke beyond the majesty of all the great and wise but he has approached his subject from the viewpoint of human personality and in a way which must not only challenge the interest of the modern mind but at the same time contradict those behavioristic and self-conscious tendencies which for a long time have marred and perverted the critical and philosophical reasoning of the school." One of Dr. Sloan's most impressive statements reads: "We are suffering from the curse of a magnified humanity and a reduced Saviourhood." In this book he has enthusiastically marshalled the facts that reveal the tremendous significance of Jesus Christ, His moral and spiritual finality and the impact of His personality and teaching upon the life and thought of the world. These facts impellingly cry, "Believe." J. L. F.

A REASONABLE FAITH. *By Leander S. Keyser.* F. H. Revell Co., New York. 192 pages. $1.50. In these troublous times when there are so many conflicting views proclaimed with strident and clamorous voices, one welcomes a calm, clear, intelligent presentation of the old truths of orthodox Christianity. In this book Dr. Keyser, out of a rich experience of many years in teaching systematic theology in Hamma Divinity School, gives us in a definitely constructive way the reasonableness of our Christian faith. The deep claims of our Christian religion are clearly set forth and their portrayal is attractive and appealing and interesting. J. L. F.

THE FOOL HATH SAID. *By Cyril Alington.* Longmans, Green & Co., New York. 139 pages. Price $1.50. A fair attempt to answer some twenty-six of the popular arguments against Christianity, ranging all the way in variety from the problem of evil to the Christian attitude toward sex. The treatment of the questions is, in the nature of the case, suggestive rather than exhaustive but done in a very readable fashion. The book would prove of value to the rationalist who is prejudiced against religion—who is down on religion because he is not up on it. J. A. R.

WHAT CAN WE BELIEVE? or, A STUDY OF THE NEW PROTESTANTISM. *By James Gordon Gilkey.* The Macmillan Co., New York. 164 pages.

$1.50. This latest book from the gifted pen of Dr. James Gordon Gilkey is another clear and fearless presentation of the extreme liberal position. For his views he asks no authority save that of his own reason and intelligence. The book is extremely interesting, but adds nothing new to this type of liberal theology. The chapters, which apparently are a series of addresses, deal with the big issues now before the modern mind. J. B. B.

When Half Gods Go. *By Frank Kingdon.* The Abingdon Press, 206 pages. $1.50. Under this very striking title the author shows how incomplete ideas of God have been discarded and given way to a fuller revelation. He points out how there has been progress in the apprehension of God in Greece, in the Old Testament, in church history and in the lives of the saints. He says, "If personal experience is to remain vital, it must be continually purging itself of half-gods." The author applies his thesis to the whole orbit of human experience. All in all, this is a very readable, a very striking volume. C. V. C.

What Is Christianity? And Other Essays. *By F. Pieper.* Concordia Publishing House, St. Louis. 290 pages. $1.75. Some of us studied in seminary under a professor of didactic and polemic theology, that is, of teaching and fighting theology. We get queer ideas of our neighbors' beliefs if we rely upon the polemic part of our own books, chairs and pulpits. If you are interested in systematic theology, Lutheran in emphasis and Missouri Synod in orthodoxy, read this book. It is characterized by: (1) high loyalty to the Word; (2) the somewhat Teutonic habit of picking and choosing among Bible texts and doctrines, a habit from which few of us are quite free; (3) a pleasant custom of often quoting that virile and human Christian, Martin Luther; and alas! (4) the self-sufficient pharisaism that calls all non-Lutherans sectarian (as Anglo-Catholics speak of schismatics and those who do not like to bear the name of Alexander Campbell speak of the denominations). W. T. R.

Increasing Christhood. *By Robert Norwood.* Charles Scribners' Sons, New York. 332 pages. $2.00. This is a great book. Some portions of it you will not accept. For instance, Dr. Norwood does not take literally Paul's description of the trumpet blast nor the Day of Judgment; he does not seem to take into sufficient account the weakness of humanity in the lengths to which he carries each individual's sonship of God. But passing over these, you will come to the author's challenging and commanding conception of real Christianity. It will startle you; it will humiliate you, and then stir your spiritual aspiration. The following quotations will give some idea of the theme of the book: "All that was in Jesus is folded in us, seeking to be released." "There is no salvation but to have in one's body the kind

of life that Jesus had." "Never be satisfied until all that you mean by Jesus is in you." "The life of Jesus is the life of God in any human soul." J. F. H.

THE LIVING TEMPLE. *By William H. Dunphy.* Morehouse Publishing Co., Milwaukee. 279 pages. $1.75. Dr. Dunphy is Professor of Dogmatic and Moral Theology at Nashotah House, one of the leading theological seminaries of the Episcopal Church, and Literary Editor of The Living Church. He gives us in this book a popular exposition, an eloquent and fervid commendation of the Anglo-Catholic view of the church. No Presbyterian that I know will be moved by Dr. Dunphy's argument, but any one who reads the book will discover a great deal about the real power, the genuine religious appeal of the Anglo-Catholic movement. E. T. T.

RELIGION TODAY. *Edited by Arthur L. Swift, Jr.* McGraw-Hill Book Co., New York. 300 pages. $2.50. This is a difficult book to appraise. The person who wants to know what a group of brilliant minds think and feel about religion in general will find a good degree of satisfaction in this book. There are fourteen contributors, Protestant, Roman Catholic, Jew, which gives a varied approach to the subject. As one would expect, the term "religion" does not have the same meaning throughout the book. This results in some confusion. However, there is much of interest and importance in these discussions of religion in its many phases. The book is comprehensive in its scope. There is a chapter on "Religion and Psychical Research," one on "Psychoanalysis and Religion," another on the modern cults, an important chapter on "Catholicism and Democracy," a good discussion by Niebuhr on "Protestantism, Capitalism and Communism." This gives some idea of the nature of the contents. Perhaps the very best chapter is "The Dark Side of Religion," in which the author, Dr. Morris R. Cohen, gathers together the arguments against religion with special emphasis on the Christian religion. It is good to know the arguments of the opposition. When one ponders such a book as this he comes to see why Karl Barth is so willing to hand over to the Psychologists the subject of religion in general while he centers his teaching in the declaration that "there is *no* way from man to God, but only from God to man." J. C. S.

THE NEW BACKGROUND OF SCIENCE. *By Sir James Jeans.* The Macmillan Co., New York. Pages viii and 301. $2.50. The ability of Sir James Jeans both as scientist and writer is too well known to need commendation. His latest book is a succinct and brilliant survey of the discoveries of modern physical science and of their significance in the formation of a world view. He discusses such topics as matter and radiation, the structure of the atom, the quantum theory

and wave mechanics, relativity, mechanism, indeterminacy, and the future of science. The aim of the author is to show the efforts of physicists to get behind appearances to reality. He confesses that although we have learned much about our world this major effort has not been successful. "The old science which pictured nature as a crowd of blindly wandering atoms, claimed that it was depicting a completely objective universe, entirely outside of, and detached from, the mind which perceived it. Modern science makes no such claim, frankly admitting that its subject of study is primarily our observation of nature and not nature itself." We do not know objective nature.

From the standpoint of religion the most interesting contribution of the book is its reiteration of the idea that modern physics has completely discarded the dogmatic materialism and mechanism of nineteenth century physics. There is nothing in its teachings today that bars the way to a spiritual conception of the universe. All that we have reached "would seem to suggest that reality must have something of a mental nature about it." J. J. M.

SCIENTIFIC THEORY AND RELIGION. *By Ernest William Barnes.* The Macmillan Co., New York. Pages xxiv and 685. $4.00. This massive volume by the Bishop of Birmingham is probably the most valuable recent contribution to the literature of science and religion. Its significance is due to the fact that it is written by a man who is as thoroughly conversant as a layman can be with the results of scientific research and who is at the same time a theologian of recognized ability. His knowledge is amazing and his book a veritable encyclopedia of science and philosophy. The whole field is covered—astronomy, physics, biochemistry, biology, palaeontology, psychology, philosophy and theology (other than revealed). It is of permanent value as a reference book, to which one can turn for descriptions of practically all the experiments and discoveries of science and for explanations of terms often so casually mentioned in other and shorter books. Because of its thoroughness and because of the author's grasp of the inter-connections of the sciences it is a book which cannot be neglected by the man who would know the world of modern thought. A careful study of this book is a liberal education, and I can commend it with enthusiasm to the reader who is willing to work and who is well enough grounded in theology to keep in mind the limitations of the last chapters.

In England Bishop Barnes is known as a leader of the Modernists, but it must not be forgotten that this term has not the same significance there that it has in America. Here the Bishop would rather be representative of the middle school in theology, which, rejecting verbal inspiration and granting critical freedom, yet holds to the central Christian doctrines. J. J. M.

THE INADEQUACY OF EVOLUTION. *By Chester K. Lehmann.* Mennonite Publishing House, Scottdale, Pa. 247 pages. $1.25. Most educated people today accept the Doctrine of Evolution as an established fact, though they do not always follow through its implications. But is it true? The author thinks not. He presents his evidence in a conclusive manner, but without rancor or bitterness. His argument is twofold. First, as a Philosophy, Evolution is not adequate to explain the Universe. Second, as a scientific hypothesis, it falls far short of being validated by the facts. In developing this last argument he shows how slender is the foundation upon which it rests and also how many well-established facts it contradicts. The introduction and endorsement of Dr. Leander S. Keyser guarantees a certain standard of scholarship. The book is compact, interesting, thought-provoking. Those who do not agree with his conclusions will find it hard to answer his logic, while those who accept a supernatural divine revelation will rejoice in much that will strengthen their conviction and confirm their faith. R. A. L.

MORAL LAWS. *By Edgar Sheffield Brightman.* The Abingdon Press, New York. 295 pages. $2.50. A book from the pen of this vigorous and incisive thinker, acknowledged leader of American Personalism, is always an event. Dr. Brightman has brought his organizing genius and sparklingly logical mind to bear upon the present chaos of ethics. When standards of right and wrong are being blurred by scepticism and made relative to human desire, so spirited a defense of the conception of eternal and inviolable Moral Laws is refreshing. The book is too abstract and controversial, however, to be either a practical manual or a work of inspiration. It has too little reference to actual life situations, is deductive rather than inductive in method and shows serious overlapping of the various Moral Laws. There is surprisingly little mention of the Bible or of Christ's ethical teachings, although the writer is a Christian. In spite of these criticisms, the bold constructiveness, wide learning, clarity of outline and rare wisdom displayed compel admiration and make the book a valuable one. D. M. A.

HISTORICAL THEOLOGY.

FAITH: AN HISTORICAL STUDY. *By Stewart Means.* The Macmillan Co., New York. 334 pages. $2.50. In the preface the author states that his study "is not a church history in the ordinary sense of the word, or a history of doctrine. It is an attempt to discover what forces were at work to shape the different forms in which the interpretation of the word Faith found expression." It is in effect a critical survey of the whole history of Christian thought and of its shaping milieu so far as it bears upon the central convictions of the

Christian life. The book will make its chief appeal to the scholarly, the reflective, those already at home and interested in the field of Christian Thought. It is written with a beauty of expression that one does not often find in this particular field and with scholarship and insight that generally carry conviction.

Dr. Means shows that for Paul "faith" was the moral and spiritual union of the soul with God through the inner control of his life by Christ.

In the next three hundred years the conception of the personal faith of the individual underwent a transformation. Through the influence of the Greek spirit it became "a 'holding for true' certain intellectual statements, certain theological propositions concerning the metaphysical character of God and the spiritual nature of Jesus Christ."

For Augustine, who was unable to escape the Catholic influence, faith seems to resolve itself into an acceptance, which is caused by the will, of certain definite facts or truths which are guaranteed and commanded by external authority. At the same time "he opened up before the eyes of men the possibility of the soul of man coming into such intimate and personal communion with God that the soul of the man would be immediately conscious of God. He turned this possibility into a certainty by his own life and conviction and the faith in this relationship has never passed from the life of the church. He restored the 'faith' of the Apostle Paul, though in a different form of statement and with a very considerable weakening of the original significance of the soul's filial relation with God."

Aquinas, in whom the Catholic belief reached its highest development took the legal view that faith is primarily the acceptance of religious truth on the authority of either the church or revelation.

The author is specially happy in his discussion of the inmost convictions of Martin Luther. Mere intellectual belief in, or acceptance of, a metaphysical God made no appeal to him. Faith was not the "holding as true" certain statements, however certain, but an immediate and personal relation with Jesus Christ.

The author gives little space to the development of theology since Luther (Calvin is ignored). He declares, however, that Protestant theology in its later developments became more narrow, lifeless and meticulous than even medieval scholasticism. The abandonment of verbal inspiration, the newer views of the Bible are all clear gain. The historical method gives us ever a clearer vision of Jesus. "The best of the past has sprung from His life, and the future is full of hope for a world that does not fear to trust Him." This last chapter will prove disappointing to conservatives, but the book is stimulating and suggestive throughout. E. T. T.

THE CHRISTIAN JEWISH TRAGEDY. *By Conrad Henry Moehlman.* The Printing House of Leo Hart, Rochester, N. Y. 285 pages. $2.50.

There has been long the need and surely this is the time for such a book. At a time when Americans generally have been aroused over the persecution of the Jews in Germany, Christians might well consider the Christian-Jewish tragedy which has unfolded itself through the ages and which still casts its shadow upon the relations of Jews and Christians in America. The book is not only timely, it is also written in easy, popular style, and is beautifully printed. Acknowledging, however, the great value of the book, it is not at all certain that Dr. Moehlman is right in his main thesis. He believes that prejudice has been kept alive against the Jews chiefly because of his religion, because Christians hold them responsible for the crucifixion of their Lord. No one can read this book without realizing that the religious element does indeed play a part, that religious prejudice is being aroused, unconsciously, it may be, in much of our present day religious education. And yet not many will concede that this is the most important factor.

With this view of the matter Dr. Moehlman devotes a large part of his book to "proving" with the aid of modern criticism that the Jews were not responsible for the death of Christ, that Pilate crucified him because he was politically dangerous. This "proof" is of doubtful value from the standpoint of critical scholarship, and his reiterated claim that the Gospel narratives are not historically valid will not commend the book to conservatives. Dr. Moehlman ought to be as scrupulously fair to the Fundamentalists as he is (and as all of us ought to be) to the Jews. E. T. T.

THE LUTHERAN CHURCH IN AMERICAN HISTORY. *By Abdel Ross Wentz.* The United Lutheran Publication House. 465 pages. $2.00. Lutheran Churches constitute the third largest denomination in America. They also present more bewildering divisions than any other major denomination in America. The best book for the non-Lutheran who wishes to become better acquainted with this great church in America is this standard work, now offered in a revised edition, by Professor Wentz. Dr. Wentz is a capable historian of the Modern school, who elucidates and simplifies the history of his denomination by showing its interrelations with the social and political history of the nation. As one reads his book he is struck anew by the theological conservatism, the confessional aloofness, the denominational consciousness, as well as the religious vitality of these followers of Martin Luther in our own land. E. T. T.

CHILDREN AND PURITANISM. *By Sandford Fleming.* Yale University Press. 236 pages. $2.50. This book traces the religious education of children among the Puritans of New England from the coming of the Pilgrims to the epoch-making work of Horace Bushnell in the middle of the nineteenth century. Dr. Fleming makes it very

plain that the Puritans with all their virtues did not understand the nature of childhood or youth. Children were treated as miniature adults. Religious education sought to produce "conversions" in them according to the adult pattern, an intense emotional experience, in which conviction of sin was followed by complete submission of the will to God and the assurance of pardon and peace. This conception of the child's entrance into the Christian life was first successfully challenged by Horace Bushnell, who wrote his great book on Christian Nurture in 1847, a book which presented the first modern statement of the present aim of religious education: "The aim, effort and expectation should be, not, as is commonly assumed, that the child is to grow up in sin, to be converted after he comes to a mature age; but that he is to open on the world as one that is spiritually renewed, not remembering the time when he went through a technical experience, but seeming rather to have loved what is good from his earliest years."

Dr. Fleming draws his material from the original sources. It is so clearly written, so splendidly organized that the reading of it is a delight. It is worth reading not only as an interesting historical study but also as a description of an attitude whose influence is still felt in most evangelical churches. E. T. T.

THE AMERICAN INDIAN AND CHRISTIAN MISSIONS. *By George W. Hinman.* F. H. Revell Co., New York. 176 pages. $1.50. Most of us no doubt know very little about the American Indian, his relation with the government, his contact with Christianity. This book is an excellent survey of the whole subject. It gives us a history of missions to the Indians from the beginning to the present, is thoroughly sympathetic, yet properly critical. This book will be enjoyed by any one who is interested in missions, or in the American Indian. Any one who reads it will certainly thereafter be interested in both.

E. T. T.

THE OXFORD GROUP MOVEMENT. *By Herbert Hensley Henson, D. D., Lord Bishop of Durham.* Oxford University Press, New York. 82 pages. $1.00. The Bishop of Durham of the Anglican Church selected "The Oxford Groups" as the chief subject of the charge delivered in connection with the visitation of his diocese in 1932. He recognizes several respects in which the Oxford Group movement has value, but his charge constitutes on the whole a very sharp criticism of the movement. He regards it as defective in three respects. First, "it ignores the demands of the intellect" in religion. Second, it is "too closely bound to the moods and claims of adolescence." Third, its conception of Christianity is "far too meagre." The first part of his charge is taken up chiefly with an examination of the relation of the movement to the Church of England. He regards the Groups as a sec-

tarian movement and seems chiefly concerned lest it should remove another bloc from the established church. He recognizes that whatever danger there is in this respect is an implied rebuke to the Establishment. The second part of the charge deals with "Sharing," "Guidance" and "Loyalty" as distinctive features of the Groups' activity. These features are severely condemned. In respect of loyalty, he speaks of a little inner circle at the head of the Groups comparable to the Jesuits in the authority wielded. L. J. S.

EDWIN MARKHAM. *By William L. Stidger.* The Abingdon Press, New York. 282 pages. $2.50. This is the first authorized story of Markham's life. Written by a personal and sympathetic friend, it might almost be called an autobiography for it is made up largely of personal conversations by the poet himself and illustrated by copious quotations from his poems. We are given a glimpse of his early background and the influence both of heredity and environment on the growing boy, to appear in the man that was to be. One may not altogether agree with all of Mr. Markham's views, nor entirely with the author's estimate of Mr. Markham, yet the book is an interesting and stimulating one. E. T.

SOME EXPERIMENTS IN LIVING. *By Peter Ainslie.* The Association Press, 347 Madison Avenue, New York. 190 pages. After Channing Pollock's first real reading of the New Testament he was heard to comment: "That's the darndest common sense I ever read." SOME EXPERIMENTS IN LIVING is the autobiography of a preacher who took Jesus at his word and for many years has been proving that Mr. Pollock told the truth. Living on the principle that Christianity is a laboratory and not a lecture course, Dr. Ainslie has attempted to apply his religion as a cure for war, interracial hatreds, industrial injustice and family discord. His latest book is the compellingly interesting account of those attempts. No one can read this book without having his soul stirred, his sympathies broadened, his confidence in the workableness of Jesus' method of love strengthened. And it is a mine of good illustrations. J. A. R.

THE BEAUTY OF JESUS. *By Gipsy Smith.* F. H. Revell Co., New York. 228 pages. $2.00. The beauty of Jesus is the note that runs through this delightful book from cover to cover and makes its reading a refreshing experience for the Christian. In this book the famous Gipsy has given us his memories of the later years including the war period. It is an addendum to his already published autobiography. Throughout the book we find the author's reflections on evangelism. This gives the book an added value especially for this evangelistic year. This is a good book. J. C. S.

THE CHRISTIAN MISSION IN AMERICA. *By Hugh Thomson Kerr.* The Friendship Press. 184 pages. $1.00. This is a very readable book on the status, past and present, of the Christian church in America. The Christian mission in our country is the effort to share Christ with all men whatever their race or religion. "It is not set for battle against any man or against any man's faith; it is consecrated to the task of giving him the best we have—Jesus Christ. This book is an attempt to show with what success this effort has been carried forward." The book fitly closes with a consideration of the Cross as the true missionary dynamic—both for individuals and for society. This is an admirable study book for a class in home missions. C. V. C.

GOD AND THE CENSUS. *By Robert N. McLean.* Missionary Education Movement, New York. 164 pages. $1.00. Paper, 60 cents. The title is a bit misleading, for strictly the book has nothing to do with the census. The idea of the title is that many things get counted but very often God is left out. Not every book on home missions is interesting. Many of them are positively dull. Usually they do not compare favorably with books on foreign missions. But this one does emphatically. For one thing it deals with living issues, not dead ones. Among them are, war and the relation of the church to it, race hatreds and prejudices, unholy denominational pride and competition, overlapping and overlooking. Again the steadily declining budgets for mission work are considered, and cause and cure are suggested. Its cure is a deeper hold on Jesus Christ.

The very best thing in the book is its abundance of illustration. These are all taken from life and they are apt and quotable. This book will make fine material for a discussion group or Sunday School class. It is not dull in any part but its best chapters are the last ones. C. H. P.

THE RURAL BILLION. *By Charles M. McConnell.* Friendship Press, New York. 171 pages. $1.00. Paper 60 cents. This book is a plea for a greater sympathy with and an understanding of the billion of people on the planet that are rural. While not intended as a book on foreign missions, I think, it deals for the most part with peoples and conditions abroad. C. H. P.

THE AMBASSADOR SUPREME. *By Edward D. Grant.* Presbyterian Committee of Publication, Richmond, Va. 155 pages. Paper, 35 cents. The missionary is a fact to be explained. Much of the criticism of missions has been by that part of the church which never did any mission work and never felt any desire to do so. To them the whole missionary activity, except for its purely humanitarian aspects, is utterly foolish. The missionary himself, from their point of view, is a fanatical, narrow-minded, small-souled individual. Yet throughout the history of the church there have always been missionaries. Why

did they go? Why do they persevere in the face of difficulty and danger? What do they do? What do they get out of it? Dr. Grant has done the church a real service in that he has centered our thoughts on these questions. With real understanding, remarkable for one who has never lived on the mission field, he has pictured the missionary, his motives, his life, his joys and sorrows, his problems and achievements, so as to reveal him not as a "superhuman" but as one who has seen "the light of the knowledge of the glory of God in the face of Jesus Christ" and who, although he has "this treasure in an earthen vessel," does not faint, but constrained by the love of Christ goes forth to entreat men on behalf of Christ to be reconciled to God. The study of the "Ambassador Supreme" should stir the church anew to its privilege of being co-laborers together with God. J. E. B.

PRACTICAL THEOLOGY.

STANDARDS AND TRENDS IN RELIGIOUS EDUCATION. *By Hugh Hartshorne, Helen R. Stearns and W. E. Uphaus.* Yale University Press, New Haven, Conn. 230 pages. $2.00. This volume is the last of four studies of the present status and trends of religious education, conducted by the Institute of Social and Religious Research in cooperation with Yale University.

Part I of this study is devoted to the Standards of the International Council, especially Standard B. Two chief questions were asked. First, to what extent does current practice in local church schools approximate this standard? A sample of church schools was taken and the conclusion reached was that less than half the schools studied reached the standard level. Second, what is the value of the standard? No single item in the standards appears to affect greatly the school's achievement when that item is scored high. But when a combination of certain items is scored high in a school, there seems to be a tendency for other achievements of the schools also to be "better." The combination mentioned is: use of graded lessons, a committee of religious education, facilities for leadership training and existence of a library of religious education.

Part II deals with trends in American colleges, in respect of religious education. The churches control about one-third of the colleges and universities of this country. Is the product commensurate with the cost? The church colleges seem unable to say precisely what it is they are attempting to do (p. 137 f.; p. 218). Interest in the contributions of psychology, philosophy, sociology and ethics is increasing (219), but the church colleges are not abreast of state and independent colleges in the percentage of their offerings in these fields (174). There is a growth of religious activities in state and independent schools, but the numbers reached are relatively small. The "primary question is whether the church college is discovering and

meeting the needs of young people. A more fundamental issue is whether the church college will discover the point in higher education where it can render a distinctive service and be willing to accept the responsibility. There is nothing now singularly different about the church college curriculum, aside from richer offerings in religious subjects." L. J. S.

CHURCH SCHOOLS OF TODAY. *By Hugh Hartshorne and Earle V. Ehrhart.* The Yale University Press, New Haven, Conn. 260 pages. $2.00. This book is one of a series of volumes issued as "Yale Studies in Religious Education." Dr. Hugh Hartshorne, Research Associate at the Yale Divinity School, has had a major share in their production, which insures that the work follows the latest and best scientific procedures. "Church Schools of Today" represents the study of ten carefully selected church schools from five denominations in nine cities and one rural community, in six states.

A number of suggestive facts emerge through this research. A survey of the community always revealed a large number of boys and girls in no church school. The change in the condition of the community invariably had a profound effect on the life of the church. No two churches could use the same program as their needs and leadership varied so widely. Ordinarily the program and organization, and even the building "just growed." No one can read this book without feeling that a church school must have clear-cut goals based on the needs of the boys and girls in its community, as these needs are interpreted in the light of the gospel of Christ. W. T. T.

SNOWDEN'S SUNDAY-SCHOOL LESSONS, 1934. *By James H. Snowden.* The Macmillan Co., New York. 373 pages. $1.35. The thirteenth annual volume of Dr. Snowden's Sunday School lessons is warmly recommended to all teachers of the International Sunday School lessons, indeed to all students of the Word. Dr. Snowden is always fresh and always inspiring. In many ways his book is the most practical, the most helpful of all the lesson helps. E. T. T.

THE PERENNIAL REVIVAL. *By William B. Riley.* The Judson Press, Philadelphia. 259 pages. We should always be ready to listen to the man who has succeeded in any line of endeavor. Dr. Riley has been eminently successful in winning the masses for Christ. His church has shown for the past thirty-three years an average net gain of one hundred members per year. This book is a plea for evangelism in the local church. It should be of interest to our pastors during the Assembly-Wide Evangelistic Campaign and to all who have a share in planning the Evangelistic Program in the local church. R. A. L.

HUMAN NATURE AND THE CHURCH. *By Percy Elliott Lindley.* The Macmillan Co., New York. 230 pages. $2.00. Dealing with such topics

as "The Naturalness of Religion," "The Appeal Through Beauty," "Physical Comfort in the Church," "Self-Expression in Religion" and others equally suggestive, the author argues for programs and methods in church work which arrest and appeal to people. There are many practical counsels based upon the author's discerning study of human nature. All Christian workers need such counsels and the church loses much by neglecting them. But a book devoted almost exclusively to the value of good psychology in furthering the work of the church runs the risk of missing the main point. Some of us would like this book better if it put more emphasis upon the supernatural elements in Christian experience. But, after all, it is not a study of the doctrines of grace but of "human nature and the church." H. W. D.

DRAMA IN THE CHURCH. *By Fred Eastman and Louis Wilson.* Willett, Clark & Co., Chicago and New York. 195 pages. $1.50. Here is a book which does excellently what it proposes to do, viz., offer a manual of religious drama production. The reviewer cannot speak too highly of its helpfulness for any person or group interested in the production of religious drama. It is both ideal and practical. It is ideal in that it establishes and maintains a high criteria for religious drama. It is practical because it is written from the experiences of two who have produced plays in churches of various sizes and condition. It deals with real problems of producing the prepared play and is full of detailed and practical information as to what to do and how to do it, from the selection of a suitable play to its final production. A bibliography of available plays should enable any interested group to begin at once the presentation of religious drama of a high order.

E. B. P.

FOR CHRIST AND THE KINGDOM. *By William Malcolm MacGregor.* F. H. Revell Co., New York. 126 pages. $1.00. In this little volume a veteran minister, who has devoted years to the training of ministers, shares with his younger brethren his convictions concerning their great vocation and the requirements for usefulness in it. His concern is not so much with the details of the minister's work as with his attitude toward the holy calling, his aim in pursuing it and the training, character and devotional life that it demands. It is a lofty and stimulating conception, vigorously asserted, in scholarly style, frequently buttressed with Scriptural authority. H. W. D.

THE SERVICE OF CHRIST. *By David Christie.* F. H. Revell Co., New York. 120 pages. $1.25. This little book, delightfully written, consists of four lectures addressed to ministers. They deal with the motive, the message, the temptations and the future of the ministry. Having read them, I want to read them again. With simplicity and charm Dr. Christie condenses much wisdom into small compass and presents wholesome counsel in very engaging fashion. H. W. D.

PREACHING AND THE SOCIAL CRISIS. *Edited by G. Bromley Oxnam.* The Abingdon Press, New York. 234 pages. $1.50. How long will the Christian Church continue to halt between two opinions? How long will she linger in a state of indecision as to whether to continue her religious retreat before the materialistic and secular forces of the present social order or "get in there and fight" for the Christian redemption of civilization from the evil effects of "ragged" individualism? This book, edited by Dr. Oxnam, is a thrilling exhibit of Christ-like courage by a dozen well-known leaders who dare to face the social crisis with the revolutionary and radical Christian approach. If our ship of state is to be successfully steered between the Scylla of Capitalism and the Charybdis of Socialism, Communism and Fascism, and if our civilization is to be saved for Christ, the church must get into the game along the lines suggested here. R. C. L.

THE DRUMS OF DAWN. *By F. W. Boreham.* The Abingdon Press, New York. 272 pages. $1.75. Many readers of the Boreham books will be delighted with this new one. It runs along in its own quaint style, slipping truths into one's mind with fascinating and penetrating illustrations. It would be more accurate to call the book a series of essays rather than sermons. It should stimulate any minister to do a bit of fresh, popular preaching of a topical nature. Perhaps it is enough to say that this is a characteristic Boreham book. Some of the chapters are: The Ivory Plaque; The Far Country; Under the Clocks; The Stained Glass Window; The White Giants; The Tower of Babel; Beauty in Homespun. Strange as it may seem, such chapters deal with the incarnation, prayer, true repentance, the eternal fitness of things, contentment. This volume will bring to many of Dr. Boreham's friends the tang of fresh, crisp breezes from far off Australia. J. B. B.

THE CROSS IN SYMBOL, SPIRIT AND WORSHIP. *By William F. Rothenburger.* The Stratford Company. 220 pages. $1.00. The author of this volume has made a clear and helpful contribution to the interpretation of the cross. The book begins with a Palm Sunday Meditation and then is divided into three parts. Part one is devoted to an exposition of "The Seven Words from the Cross." Part two treats of "The Cross—Symbol and a Spirit." And part three is entitled "The Lord's Supper—In Memory of Him." The historical account of the origin, uses and abuses of the cross as a symbol is very instructive. The author seeks to disentangle the historical facts from the dogma which has been based on them. His interest throughout is to present a spiritual interpretation of his theme. Both the man in the pew and the man in the pulpit will profit by a reading of this discussion. T. E. G.

NATIONALISM: MAN'S OTHER RELIGION. *By Edward Shillito.* Willett, Clark & Co, Chicago. 170 pages. $1.50. The author needs no introduction to those who take any interest whatsoever in the social implications of the gospel. His books, magazine articles and poetry are among the finest contributions to modern religious and social literature. In this book, Mr. Shillito presents a timely discussion of the rising spirit of nationalism in our world and he shows the dangers inherent in it. Added to the perennial danger inherent in patriotism is the rapidly increasing spirit of nationalism in many lands. In these days when national crises have brought every country to the verge of trying desperate remedies for their preservation, states have, perhaps because of their own inferiority complexes, boldly exalted their authority above every force within their borders. Class persecutions and even the domination of the church by the state have resulted. Pleas for cooperation with other nations are eyed with misgiving. Christians are being forced to accept this pagan political doctrine and the author intimates that unless a change comes in the trend toward nationalism it will not be long until citizens of every land will have to face the same problem.

Practical worship of the state is one of the oldest devices known to man by which unerring loyalty can be secured for governments. We have thought that Christian ideals had permeated society sufficiently to have eliminated that pagan practice from civilization, but now it is rising again. That is the warning of this stimulating book. Throughout its pages the reader sees between the lines this constant question: Will tomorrow see the state made subservient to man's finest ideals, or must those ideals be modified, perhaps destroyed, by deification of the political institutions under which men live?

W. C.

CHRISTIANITY AND INDUSTRY IN AMERICA. *By Alva W. Taylor.* The Friendship Press, New York. 212 pages. Cloth, $1.00; paper, 60 cents. (The book is well indexed and gives a selected reading list.) The average Southerner has done comparatively little thinking, and perhaps less reading, regarding the need for social planning in this country. In recent months, however, books and magazine articles on social problems have come into great demand. For those who are interested in a brief but comprehensive statement of the general social problems that relate to industry this book will be most useful. It is an excellent introduction to the study of the wage earner's plight and of the injustices brought about by an inadequate conception of capital. A man cannot be well informed, certainly not adequate to the responsibilities of Christian leadership, unless he has a working knowledge of the facts attractively presented in this book. W. C.

CHRISTIAN SOCIAL SCIENCE. *By E. P. Pfatteicher.* Falcon Press, New York. 191 plus vii pages. $2.00. Very good. Of the many new books in more than one language on this general subject that I have read since student days, when the first of Walter Rauschenbusch's epoch-making books came my way, this, though not flawless, is the best. It is built upon real evangelical spiritual religion and is full of real social science. Many paragraphs and sentences set the reader to thinking. It is full of things the pastor will remember, will put into his sermons, will preach to individuals and most of all will try to live in his own life. W. T. R.

OUR MOVIE MADE CHILDREN. *By Henry James Forman.* The Macmillan Co., New York. 288 pages. $2.50. One of the most level-headed and dependable educators in America is Dr. W. W. Charters of Ohio State University. He has taught in several of our great centers and is the author of more than one standard text. Under his immediate direction, about four years ago, a group of distinguished scientists-educators, sociologists, psychologists, sponsored by the Motion Picture Research Council and financed by the Payne Fund, began a comprehensive study of the whole motion picture question. The work was apportioned among the group in accordance with their competence and interest. Their purpose was to get at the facts, to answer as accurately as possible such basic questions as: Who goes to the movies? What does one see when he goes? How much does he remember of what he sees? What effects do the movies have upon his sleep, health, emotions, ideals, attitudes, conduct? What part do the movies play in sex delinquency and crime? Do they ever serve as a crime deterrent and as a constructive agent in character formation? Thoughtfully, patiently these investigators set themselves to their important and fascinating task. They studied hundreds of movies and examined thousands of movie-goers, developing new questionaires and inventing new testing instruments and methods in the process. Their work has been finished and is being published in nine volumes, containing three thousand pages, which are crowded with verifiable findings. That the public generally might become acquainted with the results of the monumental labor of these scholars, Mr. H. J. Forman, formerly associate editor and general manager of the North American Review, was asked to present the outcome of their work in a single, popular book. He has done his part admirably. The facts are there, and there is every evidence of care and fairness in the selection and preparation of the material, yet the book is written in an attractive, non-technical style. In 1929, 77,000,000 people attended the movies every week in our country. Of this number 28,000,000 were not yet twenty-one; 11,000,000 were thirteen years old or under; 6,000,000 were seven years old or younger. A bare state-

ment of these figures reveals the significant place movies have in American life. Is it for good or ill? What is the meaning of this for our children? We have guessed at the answers of these questions and those already mentioned in this review and have been maddened at our lack of accurate knowledge. In Mr. Forman's book, for the first time, we are able to turn from fancy to fact, from surmise to certainty, from conjecture to conviction. There is hardly a more critical problem before our nation than that raised by the existence of the motion picture industry. If one would face it intelligently this book is indispensable. W. T. T.

THE HOME AND CHRISTIAN LIVING. *By Percy R. and Myrtle H. Hayward.* Presbyterian Committee of Publication, Richmond, Va. 158 pages. Paper, 35 cents. One of a series of "Handy-books for Church School Leaders," edited by Professor Lewis J. Sherrill, Ph. D., D. D., of Louisville Theological Seminary, this little volume is full of practical advice for parents. There is little or no abstract theorizing but a wealth of wholesome counsel, constantly illustrated by incidents from life told in a few pithy sentences. The two last chapters of the book, dealing directly with religious experience in the family, were written by Dr. Sherrill. A pastor could make excellent use of this book with a group of parents. H. W. D.

MARRIAGE. *By Ernest R. Groves.* Henry Holt & Co., New York. 540 pages. $3.50. "This is a text on marriage," says Dr. Groves, "as far as I am able to discover, the first ever written." The author draws upon the wealth of material he has gathered from case-work in this field over a long period of years. His experience in teaching a course on marriage at the University of North Carolina is reflected in the method he uses in presenting this material. Though written primarily as a textbook it is not tedious reading. One is impressed by Dr. Groves' grasp of his subject and by his fairness in dealing with controversial problems. A few chapter headings will show the scope of the book: "Social Changes Influencing Marriage and the Family;" "The Right to Marry;" "Problems of Courtship;" "Choice of Mate and Its Motive;" "Conditioning of Sex Through Childhood Experience;" "Sex Adjustment in Marriage;" "The Strategy of Child Training;" "Problems of the Unmarried." We welcome this book to a place among the other works from his pen and recommend it to those who wish to make a serious study of marriage in all its aspects. A. R.

YOUTH AND SEX. *By Meyrick Booth.* William Morrow & Co., New York. 289 pages. $2.00. Dr. Booth in this book has given us a comprehensive and sane study of a very complex and vital problem. It

is a real joy to read an intelligent book on sex from the Christian viewpoint. Dr. Booth outlines the chaos in which the modern youth finds himself in regard to standards of conduct. He then examines the current theories from the most radical to the most conservative schools of thought and with a keen insight reveals their weaknesses and fallacies. He does not solve all of our problems, (who can?) but he does stimulate thought along the right line. He uses copious and interesting footnotes, too often possibly, and concludes with an excellent bibliography. This book should be read by the minister who wishes to equip himself to combat intelligently the pernicious theories in the realm of sex that have sprung from the modern schools of thought in psychology. I heartily recommend it. A. R.

TODAY'S YOUTH AND TOMORROW'S WORLD. *By Stanley High.* The Friendship Press, New York. 186 pages. Cloth, $1.00; paper, 60 cents. One rarely comes upon a more fascinating mine of constructive suggestions than this volume contains. Here is a study in human relationships, based directly upon the Gospel, which engages the reader from the first page to the last. To call these chapters a study is not to do full justice to them. Romance, challenge, adventure are packed into these pages. Facts and appeals are simply presented and radiate the magnetism of Mr. High's personality. The foundation of the book is laid in the first two chapters on the timelessness of Jesus and the adequacy of His spirit to meet all the problems of life. Throughout the succeeding chapters the author shows that many of our modern social attitudes and practices are based upon principles utterly foreign to the mind of Christ. Race relations, war, unchristian treatment of foreign immigrants, unjust social conditions, greed in business and dishonesty in politics and other failures in our organized life are discussed in clear and convincing manner. Economic and political ideals which are dominating large sections of the world are presented as a warning to challenge the youthful spirit of America.

Though appealing for changes in the order of things, the book is sane and its conclusions inescapable. Changes are not only desirable: they are already in progress. The question is whether we will give Christian influence to them and cause the spirit of the Master to rule in the new world that is in the making or will permit the world to be deluged by another war and perhaps engulfed in the rising tide of agnosticism.

For those who are seeking a book with which to guide youth into studies of practical Christianity, a better aid than this would be difficult to find. To those who desire a disquieting and stimulating account of present day conditions with a Christian interpretation of the solution of our problems, "Today's Youth and Tomorrow's World" is heartily commended. W. C.

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A MESSAGE FOR THE NEW YEAR.

By The Rev. George W. Truett, D. D.,
Pastor of the First Baptist Church, Dallas, Texas.

(Each Christmas season for a score of years Dr. Truett has sent out to his people his greeting for Christmas and the New Year. With his permission we are publishing that part of his recent message which has to do with the year upon which we have just entered. It will be of interest to add that Dr. Truett's year-end messages, beginning in 1910, were published in book form in 1929 under the title, "These Gracious Years.")

As we pass from the Old Year through the swinging gates of the New, may we be steadfastly resolved so to number our days that we may apply our hearts unto wisdom. May we turn from the past with its futile regrets to follow re-vitalized purposes to noblest goals in the unveiled future. May we wisely realize that it matters little what kind of a house one lives in, but it matters much what kind of a person lives in the house. May we put far from us the world's tawdry prizes, the lust of display and the vanity of cheap applause. May we be kept from all pettiness and littleness, all cynicism and embitterment, all hurtful prejudice and unthinking intolerance, all rancor and ill-will—from all those maladies of mind and moods of spirit that would despoil life of its highest worth. And may our lives be dominated by the love that envieth not, vaunteth not itself, seeketh not her own, rejoiceth in the truth, never faileth.

In these momentous days when our country and the whole world are being poignantly tested by abnormal and swift-changing conditions may we be given wisdom and help above ourselves and a faith which sees beyond the murky confusion of today to the coming of a better tomorrow. May our consciences be so acutely quickened that we shall feel deeply the sin and shame of selfish war, and private greed, and social injustice,

and whatever else alienates life from life, class from class and nation from nation. May we ever link our lives with humanity-lifting causes, fronting always toward the light and toward the right. May our every talent be dedicated for the bringing in of that halcyon day when righteousness and justice and fidelity and love may so unite mankind that the strength of the race shall be expended not in going backward and downward to the jungle but in going forward and upward to the heights of a redeemed and righteous world.

Let us bravely journey on in the triumphant confidence that the best is yet to be. May the veiled providences that are bound up with our lives disclose to us glorious surprises at every step of our untraveled future. May we read the trials of life not as accidents of earth but as a divine discipline for our larger happiness and usefulness. May we pass through all these trials unembittered, attuned to deeper sympathy with others, ennobled in character and strengthened in faith. May we increasingly know that our confidence is not in some dark, impersonal Fate, but in One who is infinite in wisdom and power and love, and who sets all human life in the light of Immortality. And when our day's work is done, may there be light for us at the Eventide, and then, a Bridge of Sunset for us to the Morning Land, whither our Pilot has gone to prepare an Eternal Home for all who will follow Him. May He graciously pilot us unto that Home where with Him and His we shall perfectly know and do His will, in an unshadowed reunion which shall last forever.

AMERICAN HUMANISM.[1]

By the Rev. Donald Mackenzie, D. D., LL. D.,
Professor of Biblical Theology in Princeton Theological Seminary, Princeton, New Jersey.

My first duty is to thank the Committee for inviting me to take part in this gathering. Unfortunately I cannot be present in person. I am, however, with you in spirit and sympathy.

The task assigned to me is that of writing a short paper on "American Humanism." Were it not for my high regard for the Alliance and its aims, as I understand them, I would not on any account undertake the task, for the two following, among other reasons.

First, the indefiniteness and self-contradictory nature of the term. "Humanism" is a word and thing so varied in meaning, so differing in content and in aim, within its own labelled species and sub-species, that a coherent criticism of it is well-nigh impossible. There can be no rational handling of an indefinite and incoherent heterogeneity. That the term Humanism includes under its broad label most diverse and contradictory views is not a charge brought against it by its opponents, but the sad and sore admission of its advocates and admirers.

There is no valid system of classification that can honestly put Paul E. More in the same camp as Clarence Darrow or Harry E. Barnes, unless you are content to label every human being, not only in America but in existence, simply as men, and that does not carry us very far. What explains everything in general explains nothing in particular. If, therefore, we are to handle with profit to ourselves this elusive and invertebrate Vagueness called "Humanism" we must try to define it and break it up into its sects and species.

Nor does the prefixing of the term "American" to it make

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[1] A paper read at the meeting of the Pan-Presbyterian Alliance at Belfast, Ireland, June 26th, 1933. Dr. Mackenzie, after a service of several years at Western Theological Seminary, Pittsburgh, is just entering upon his work at Princeton. He was Sprunt lecturer at this Seminary last January, his book comprising his lectures being reviewed elsewhere in this issue.

Humanism necessarily any more definite or coherent. If "American" is a geographical adjective, then it has to be said that geography cannot define spiritual magnitudes, and if it is not geographical, then it is as vague as Humanism itself. It will, therefore, be apparent how difficult it is profitably to write on this vague topic in a short paper, and my reluctance to do so can perhaps be appreciated.

There is, however, a second reason which makes one hesitate to write such a paper as this. It is found in the appeal of the word Humanism. It arises from the fact that *Humanism is in itself a noble word,* so that one hesitates to ban it without discrimination, or at all. It is like condemning Liberty or Love or Loyalty. And yet that has had to be done in the higher interests of liberty itself. Did not a noble French woman led to the guillotine say, "Oh Liberty, what crimes have been committed in thy name!"?

There is, undoubtedly, a noble appeal in the very word Humanism, so that, in criticising, it is almost necessary to speak of "So-called Humanism" or "Quasi-Humanism." The late William James for this reason was extremely anxious to baptise his own Pragmatism by the beautiful name Humanism. But although Mr. Schiller of Oxford and others were ready to perform the baptismal rites, the world in general refused to admit the validity of the sacrament, and for most people Pragmatism is Pragmatism—and nothing more.

In the same way almost every new sect in philosophy, sociology or popular science for the last quarter-century in America desires to appropriate this name; and we have the amusing spectacle of an internecine strife among the various humanistic groups. The *odium theologicum* has been displaced by the *odium humanisticum.*

Now one reason for such a paper as this—perhaps the main reason—is to protest against the attempt by pseudo-humanists to run off with a beautiful and appealing name, to protest against it as a kind of unhallowed elopement.

There is a true Humanism, and there are many pseudo-Humanisms, and we Christians are not afraid to claim our right to that nobler and heavenlier Humanism which is rooted

in our Christian faith as an integral part of its content and ideal. With Novalis we regard "the Christian religion"—to use Whittier's language—"as the root of all democracy and the highest fact in the rights of man."

If then (having overcome our reluctance under the pressure of necessity) we are to handle this topic within the narrow limits of our space, with profit to ourselves, it seems best to attempt some kind of classification or enumeration of the main types of Humanism.

Classical Humanism of the Renaissance Type.

There is, first, classical Humanism with its long historic tradition—that interest in classical studies which began in the thirteenth century and has continued, with varying fortunes, ever since to attract scholars and to claim their studious devotion.

It is unnecessary here to enter upon a discussion of this, historically the best accredited, Humanism. In Italy it, generally speaking, fostered a neo-paganism which neglected Christianity and despised it in the only form in which Christianity was then known, viz., in a corrupt church. In Northern Europe it refused to paganise itself but entered into union with the spirit and temper of re-awakening Christianity and in some cases became the ally and the handmaiden of a faith that was discovering its own true nature in the New Testament. It helped to break the shackles of an arid Scholasticism with its barren logomachies, to foster the spirit of liberty, to raise to a worthy place the claims of ordinary human avocations and to awaken interest in the beauty of nature and the value of ordinary men and women. It created a freer and a better literary style and found in the home and the human heart and the glory of nature more interest than in the cloister and the unhealthy introspection of celibates and recluses. While some may detect within it the seeds which afterwards bore the bitter fruit of "the deification of man," yet as a whole it was wholesome, both as a corrective and as a humaniser of

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Classical Humanism of the Renaissance Type.

There is, first, classical Humanism with its long historic tradition—that interest in classical studies which began in the thirteenth century and has continued, with varying fortunes, ever since to attract scholars and to claim their studious devotion.

It is unnecessary here to enter upon a discussion of this, historically the best accredited, Humanism. In Italy it, generally speaking, fostered a neo-paganism which neglected Christianity and despised it in the only form in which Christianity was then known, viz., in a corrupt church. In Northern Europe it refused to paganise itself but entered into union with the spirit and temper of re-awakening Christianity and in some cases became the ally and the handmaiden of a faith that was discovering its own true nature in the New Testament. It helped to break the shackles of an arid Scholasticism with its barren logomachies, to foster the spirit of liberty, to raise to a worthy place the claims of ordinary human avocations and to awaken interest in the beauty of nature and the value of ordinary men and women. It created a freer and a better literary style and found in the home and the human heart and the glory of nature more interest than in the cloister and the unhealthy introspection of celibates and recluses. While some may detect within it the seeds which afterwards bore the bitter fruit of "the deification of man," yet as a whole it was wholesome, both as a corrective and as a humaniser of

religion. We know that Erasmus was not Luther and that our salvation is not from Greece, yet Greece helped us to grasp our faith better. The church rose as it were from the dead, with the re-discovered New Testament in its hands.

Now in our time some of us deplore as a grave loss the neglect of classical studies as a part of modern education, and nowhere is the loss more seriously felt than in the ministry of the Christian church. We therefore value and appreciate Classical Humanism at its best. It is true that as of old we find some of its advocates lingering in the courts of Hellas and refusing to go further, but there are others who make Plato and the rest *paidagogoi* to the school of Christ.

Our literary heritage as Christians, both in Scripture and in general literature, is well-nigh unintelligible without a tincture of Classical Humanism. If some follow Protagoras with his motto, "Man is the measure of all things, of things that are that they are, and things that are not that they are not," then others—and, we hope, a greater number—follow Plato with his motto, "God is the measure of all things," and, going beyond Plato, hail Him who is at once God and man, the man Christ Jesus, as their Master.

Humanitarian Humanism.

Next to Classical Humanism—so well represented in America by Paul E. More, Irving Babbitt and others—comes the Humanitarian Humanism which goes back in its historical affiliation to Rousseau and Comte and which, in America at least, in one of its main channels flowed through New England Transcendentalism and liberal Unitarianism.

To this second form of Humanism the classicists are amiable and obscurantist antiquarians; while to the classicists the Humanitarians are mawkish sentimentalists, deluded by the myth of the original goodness of human nature so eloquently propounded by Rousseau—Rousseau who was content to abandon his own children but had a fervent affection for his dog.

The classicists are aware of the dualism[2] in man's nature—which is just a polite name for original sin—but they seek to remedy it by the golden mean of moderation, balance and self-control—indeed some of them go further and insist on the need of redemption as the completion and fulfilment of the classical insight and yearning. They at least leave the door open for faith and revelation.

This second type of Humanism—the Humanitarian—is the pulpiteering kind, appealing to vague sentimental rhetoricism. It has ceased to be religious in large measure—for it has no need or use for God. Its advocates do not need such an hypothesis, refusing to recognise the supernatural and declaring that for them religion consists in our duties to our fellow men and that alone, without the need of a basis or a goal for human life itself. They glory in the wonderful achievements of practical science within the last century, and under this mesmerism they transfer the glory due to God alone to His creature man—spelled, of course, with a capital "M" or latinised into Humanity. They incline to regard theology or worship as an infantile infirmity of the race—and they themselves as men who have put away childish things. Here again we are momentarily at a loss when we come to evaluate such a movement because they turn on us as if we were haters of our fellow men, anxious to keep them in priestly and theological ignorance and in social bondage. They speak often as if they alone had a passion for social reform or for scientific achievement, claims which history disproves and present realities confute.

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[2]It has often been pointed out that the very word philosophy in Greece arose from the recognition of the dualism in man's nature. According to the sages man was a being intermediate between God (or the gods) and the other animals. As contrasted with the Divine he is "mere" man, liable to error and death; as contrasted with the beasts he longs for perfection and immortality. The Greek word *anthropinos* or to take its Latin equivalent *humanus* has thus a double meaning. It may mean "*humane*" or it may mean "*human.*" The very aim of philosophy, the highest religion of Greek thinkers, was just "as far as possible to be like to God"—so Plato put it—and the means was wisdom, which consisted of two main items, viz., "to know oneself" and "nothing too much." Thus even in Greece one "humanism" gravitated towards animalism and another towards heavenliness. The very same dubiety still lurks in the word.

Although positivist in name, they are stronger in denouncing others than in clarifying their own thoughts.

Among the best known of these pulpiteering, pamphleteering Humanists in America are Dr. C. F. Potter, Dr. C. W. Reese and Dr. J. H. Dietrich, and along with them may be placed Dr. E. S. Ames and Dr. E. A. Burtt. It is on their view allowable to believe in God if one is so-minded, but it is an otiose and useless conception. The only practical and fruitful worship is the worship of Humanity.

They have not only discarded Christianity. They have gone further and jettisoned theistic faith. It is a strange and bewildering situation—to find man glorying in his own deification[3] and, while worshipping Humanity, denouncing every organised form of human society; but that is just what Rousseau did. To him the individual was always innocent and pure while society was guilty and impure. One has only to read Clarence Darrow's defence of criminals to see this kind of thing in action. The criminal is all right; society is all wrong.

It would be futile to deny that the influence of the mawkish sentimentalism, as Mr. Babbitt calls it, has had a deleterious effect on education and morals and social betterment, and even without resorting to our Christian revelation it is possible to point out that this neo-Humanism (which ought to be called Humanitarianism) is based on a devastating psychology, a false metaphysic, and on a social philosophy of disintegration. Before the open grave it is silent, and in face of death it is dumb. Glorifying man, it has robbed him of his immortality and made him a being of temporary insignificance and transient and perishing worth.

The apparent strength of this Humanism is in its vagueness and in its use of sacred terms and noble sentiments, but when its claims are examined by cool reflection, it is found that its passion is in cloudland. It is the residuum of power in the Christian terms they use or abuse that often gives it its appeal.

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[3]One is reminded of T. H. Huxley's brusque reply to Frederick Harrison the Comtist: "I would rather worship a wilderness of apes than man in the mass."

Scientific Humanists.

When we leave these pulpiteering and sociological Humanists to one side, we come to those who may be classed as Scientific Humanists, and these in turn fall into various groups, both in their estimate of science and in their temper or outlook and in their view of what man truly is. It is important to notice at the outset that Scientific Humanists are not necessarily scientists, although with characteristic lack of humility they often claim for themselves exclusively this role. Among this group may be placed those who are materialist or naturalist in their philosophy. To such the only ultimate reality is non-mental and non-ethical. In a new guise we have the old materialism which not only eliminates God but reduces man to the level of a thing, destroying not only God and immortality, and mind and morals, but personality itself. They claim that physics or psychology has made religion unthinkable in any form, and they often fail to see that in their destructive rage they have eliminated man also. They begin by saying with Comte, "Science will finally conduct God to the frontier; and bow him out with thanks for his provisional services," but they cannot stop there, for once God is abandoned man begins to slide into the abyss, and so they conclude by saying, "Man is what he eats," a saying more picturesque in the original German, "Der Mensch ist was er isst," than in our English rendering.

I do not think it is necessary here to attempt a refutation of this type of Humanism, for it may be said that some of the best minds in science repudiate the illegitimate attempt to claim the title "scientific" by this school. As a matter of fact, one of the gratifying facts of our time is that the best scientists are becoming religious.

The instrumental Humanists find on their reading of the situation that all certainty is gone, not only from religion, metaphysics and morals, but even from mathematics and physics. The most conspicuous exponent of this view is Dr. John Dewey. Starting from the activism and pragmatism of William James, which, by the way, was used by its author to but-

tress religion and morals, Dr. Dewey has come to the conclusion that no certainty is possible; not because of the weakness and limitation of man's faculties—many good men have thought that—but because there is no certainty in the universe itself, and of course there is no Supreme God, the Home of truth, of goodness, of beauty and of holiness.

Now it may be said that this temper is useful as a critical and negative element in thought, to destroy obsolete abuses which claimed a sacrosanct infallibility, but as a universal philosophy it is like trying to feed the body on mustard or the soul on ashes. If there are no ultimate certainties, then knowledge is impossible, morals have no meaning and life is without purpose. It is impossible even to experiment in a flux, and it is absurd to make any categorical statement on the basis of total uncertainty. Philosophically this instrumentalism is intellectual, moral and social nihilism.

More attractive is the

Agnostic and Perplexed Humanism

of those who tell us that we cannot be sure of God or of revelation and who try to find something of value in man himself. This agnostic Humanism would like to believe if it could. It recognises the necessity of religious belief, and its value, but the acids of modernity have made Christian faith impossible. There is a wistfulness about it which makes it pathetically attractive.

Dr. Lippman's position is of this kind. He finds in man a principle of disinterestedness and of reverence for the great Society, and bids us be altruistic and humane—which is so far to the good; but then there is no real foundation in the nature of things for morals, and Dr. Krutch, working from the same principles, comes forward to tell us that every argument for disinterestedness can be met with an equally cogent argument for animalism, and it is difficult to prove him wrong, although we prefer Lippman.

The unanswerable argument against this Humanism is that it is based on universal agnosticism; and on such a basis to

urge disinterestedness or anything else is to deny your own foundation. Agnosticism has no basis. It is an abyss.

Super-Humanism.

This leads me to the last type of Humanism which it is possible to mention here, viz., that Humanism which bases itself on Darwin and Nietzsche—represented by Dreiser and others. Man is an animal and the principle of survival is the struggle for existence, which is guaranteed success by superior strength and fitness. Here you get the Superman of Nietzsche—the glorification of the passions, the throwing aside of pity, kindness, and self-sacrifice—the gospel of self-assertion. This Humanism regards Christianity as decadence and takes up towards it an attitude of scorn and defiance. It is not so much Super-Humanism as Super-Animalism—the gospel of the Blonde Beast.

Although we have attempted to enumerate these types as if they were distinct, yet in reality they blend often in any single individual case.

In nearing our conclusion it may be noted that these various theories claiming modernity are really very old views of life in new dress. Christianity has in the course of its history met them all and vanquished them, both by argument and, what is even better, by the demonstration of a higher life. I am not including here the Classical Humanism with which I have a great deal of sympathy when it is not smugly pagan.

These theories are opposed to natural religion, that universal recognition of divinity which is native to perishing man who knows that he is not God and that neither he himself nor his fellows are worthy of supreme worship.

They are opposed to those intellectual, moral and aesthetic principles which a Greek writer declared to be before and above all merely human conventions—those moral laws that are not of today or yesterday but eternal—divine.

They are destructive even of a disinterested morality or any decent social bond which cannot exist permanently divorced from divine sanctions.

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They rob man of immortality and thus reduce him to mere temporary significance whose end is the grave, and whose hope is despair. Bertrand Russell builds his anti-theistic and anti-moral Humanism on "unyielding despair."

Christian Humanism

Above all, they fail to face history which is illumined with purpose by the revelation of God, culminating in the appearance of the God-Man for our redemption. We as Christians have again to proclaim that Christ by his teaching has forever established the worth of man to God—and has told us not only what makes man valuable, but what destroys that value. Not only so, but by his death he has made it possible for us to say, "Call no man cheap for whom Christ did not disdain to die."[4]

In the incarnate Lord and in the sacrificial love of the Cross we have not only a revelation of God's nature, but also a revelation of man's worth—the true Humanism—and we can say with Grotius, "Man is a creature most dear to God."

Christian Humanism knows what is wrong with man. It can say, "Thou ailest here and here," but it can also show where man's remedy is to be found—not below him or in his own nature, but in the strength and sacrifice of the Son of God and in the indwelling of the Spirit of God. There is nothing of value in any type of Humanism, American or otherwise, that we have not in our glorious gospel—and in it we have what no Humanism as such has, or can have. Our duty is to demonstrate by the irrefutable argument of high Christian living the worth of Christian manhood and of a noble Christian society and so to prove that the gospel is the power of God unto salvation for Jew and Greek.

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[4]This saying was used by the scholar Muretus, who on his travels fell ill and was attended by two doctors at the inn where he stayed. They, thinking him a poor man, said to one another, "Let us experiment on this worthless soul." He overheard them and said, "Call no man worthless for whom Christ did not disdain to die." It may be said with historic truth that that one word, "a brother for whom Christ died," has done more for man, has had more humanistic potency in it than all the theories of atheistic humanism ever promulgated.

THE MIRACULOUS IN THE NEW TESTAMENT.

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The miraculous is one of the storm centers in the controversy between the Conservative and the Radical views of Christianity. It is very closely connected with what is probably the other great storm center, namely, the inspiration and authority of the Bible. The Bible is so full of the miraculous element that if a person cannot believe in the miraculous it will be impossible for him to hold any theory of the inspiration and authority of the Bible that is at all compatible with the Conservative view of religion. It will be the purpose of this paper to review rather briefly some of the attempts that have been made to eject the miraculous element from the New Testament, to criticise these attempts and to show that it is still possible for a person in the twentieth century to believe in the miraculous in the light of all the facts that can be presented by natural science and Biblical scholarship.

The first point that I wish to make is that natural science does not disprove miracles.

Through the ages natural science has been gradually reducing nature to order. By noticing and using these natural laws science has been able to make the remarkable progress that has meant so much to the civilization of the world. I hope that nothing that I shall say in this paper will be construed as in any way casting aspersions upon the scientific quest of the truth that has been making us free and that will continue to make us even more free as we discover more and more of it.

I suppose that it was only natural, however, that some scientists should come to think too highly of their generalizations. Darwin discovered many facts and made certain generalizations that have been very valuable. But he thought so highly of his scientific theories that he elevated them to the undue rank of a philosophy to explain the universe. He said

of his theory that he would cease to care for it if it did not obviate the necessity of supposing even a guiding activity of God in the universe.

Of course such an atheistic and materialistic theory makes miracles impossible. But do the facts in the case make it necessary to hold such a theory? I think not. Theories of evolution are still in good repute in scientific quarters, but there is nothing in evolution that is inherently atheistic or materialistic. There is nothing in a theistic view of evolution that would make the miraculous impossible. Then, too, we must remember that theories of evolution in all their various forms are still theories, not facts.

While the tendency in science seventy-five years ago was towards the mechanistic, now the tendency seems to be towards admitting that scientists were too extreme in certain of their claims. Now we have Prof. Haldane saying: "Biology bars decisively the door against a final mechanistic or mathematical interpretation of our experience."[1] Now Sir James Jeans says: "To-day there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than like a great machine."[2] Now Prof. O'Hara says: "Science cannot now object to the occurrence of miraculous events, for—as we have seen—such things were deemed impossible or forbidden only while science was passing through a transient phase of interpreting Nature in terms of a narrow theory that has now been superseded."[3]

Certain scientists still hold theories and philosophies that have no place for the miraculous; but they are not the only theories and philosophies that can rationally be held by scientific men in the light of all the twentieth century knowledge. Many scientists believe that natural science leaves a place for miracles and that historical science then proves that miracles have actually occurred.

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[1] Science and Religion, pp. 43f.
[2] Quoted by Streeter in Science and Religion, pp. 98f.
[3] Science and Religion, pp. 112f.

The next point that I wish to make is that Biblical scholarship has failed to disprove the miraculous. It may sound strange to some that I should state this point in such a fashion. But many Biblical scholars have sought to expunge the miraculous from the Bible. Various theories were put forward trying to make it possible for a man to believe in his religion and science at the same time at a time when most scientists had no place for miracles in their scheme of things. Science and religion could never harmonize on an atheistic basis, but various attempts have been made to harmonize on a deistic basis. Let there be a God to get things started; but after that, God can do nothing new; there must be no miracles. So we have the development of a class of Biblical scholars who, more or less consciously, start with an absolute rule of criticism like that of Renan's; namely, "the denial of a place in history to all miraculous narratives."[4] But the Bible is full of miracles; what shall be done?

Let me mention first the attempt that was made to naturalize away the miracles. "The Bible writers thought that certain events were miracles, but we can see today that they were just unusual events that can be explained on a purely naturalistic basis," they say.

Let us look at the way that some of the miracles were handled by these scholars. Let us look first at some of Paulus' naturalizations as they are summarized for us by Schweitzer: "With the miracles of healing, the case is very simple. Sometimes Jesus worked through His spiritual power upon the nervous system of the sufferer; sometimes He used medicines known to Him alone. . . .

"The nature miracles suggest their own explanation. The walking on the water was an illusion of the disciples. Jesus walked along the shore, and in the mist was taken for a ghost by the alarmed and excited occupants of the boat. . . .

"In dealing with the raisings from the dead the author is in his element. Here he is ready with the unfailing explanation taken over from Bahrdt that they were only cases of coma.

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[4]Quoted by Knowling in Expositors' Greek Testament on Acts 5:15.

These narratives should not be headed 'raisings from the dead,' but 'deliverances from premature burial. . . .' "[5]

The story of the transfiguration was due to the disciples waking up early on a bright morning and seeing Jesus talking to two strangers. The resurrection of Jesus was explained by saying that Jesus had not died but had only swooned. The cool grave and the spices served to resuscitate him. The storm and earthquake completed the job and also rolled the stone from the mouth of the tomb.

Bahrdt and Venturini make Jesus the tool of a secret society of Essenes, who want to gain strength for their society by staging seemingly miraculous performances. A mysterious Persian gives Jesus two sovereign remedies—one for affections of the eye, the other for nervous disorders. Through Haram, a prominent member of the Essene Order, Luke the physician is introduced to Jesus and places all his science at His disposal. The feeding of the multitude is carefully prepared for. A cave is filled with provisions by the society. At the proper time, Jesus backs up to the mouth of the cave, and the food is passed out to Him. Aided by the flowing oriental robes, it is a simple sleight-of-hand trick. The walking on the water is easily accomplished by simply tying a raft to the back of the boat. The supreme miracle to be staged by the society was a resurrection from the dead. The society gets Jesus crucified. Jesus utters a loud cry and feigns death. Nicodemus has him taken down immediately, and he and Dr. Luke are able to resuscitate Him.

Such are some of the typical naturalizations; some are fairly plausible; others are utterly absurd. Schweitzer, in his famous book, "The Quest of the Historical Jesus," laughs this whole method out of court. He points out also that the New Testament authors, on this basis, can save their own honesty and sincerity only at the expense of the sincerity of their characters; that they make the disciples of Jesus see miracles where they could not possibly have seen them; and make Jesus Himself allow miracles to be imagined where he must necessarily have protested against such a delusion. Since Schweitzer's pub-

[5]Quest of the Historical Jesus, pp. 52f.

lication of his book, the method of rationalizing away the miracles has practically passed out of fashion among Biblical scholars.

Another great method of ridding the Bible of miracles is by simply considering the miracle stories as myths or fables unworthy of credence by modern men. Strauss, in his "Life of Jesus," first published in 1835, was the first to make this method popular, and he has had a large following down to the present day. One of the most brilliant of the statements of this theory is that found in Harry Emerson Fosdick's "Modern Use of the Bible."

Fosdick shows the tendency to make the lives of great men more and more wonderful the further we get from the actual lives of the men. He then makes the claim that we can see the same development in the different strata of documents in the Bible. Let us go back, then, to the earliest documents where we find the fewest miracles, and then assume that if we could get back to the actual events themselves we would find no miracles at all. Let me quote a few of Fosdick's statements as they apply to the New Testament miracles: "We have, for example, three sets of documents about the early church: the epistles, the 'we-sections' of Acts,—a diary in the first person written by some companion of Paul,—and the rest of Acts. In all of the epistles no miracles are recorded—only references to them as among the gifts of the Spirit; in the 'we-sections' of Acts we have explicable events such as revealing visions, a healing of fever, the recovery of Eutychus stunned by his fall from a window, and the escape of Paul from the poison of the viper's bite. When, however, one steps back from these two sets of first-hand documents into the other material of Acts, he faces such marvels as these: a man lame forty years is instantaneously healed; Peter, as he passes down a street full of sick folk, heals 'every one'; Philip is miraculously caught up from the Jerusalem-Gaza Road and is set down miles away at Azotus; Peter raises a dead woman to life, and is released from prison, the iron gate opening of its own accord. It looks on the face of it as though the farther we get away from the first-hand documents the more marvelous the stories become.

"When one turns to the Gospels, . . . the same heightening process appears. . . . Comparing Mark and Matthew, we find that in the earlier Gospel there are no birth-stories, while in Matthew Jesus is virgin-born and the star of Bethlehem miraculously leads the Magi to the manger; that in Mark only Jesus walked on the water, while in Matthew Peter tried it too; that in Mark a fig tree denounced in the evening was wilted the next morning, while in the later record the fig tree was cursed in the morning and 'immediately . . . withered away;' that Mark recorded no other marvels at the crucifixion than the rending of the temple veil, but that Matthew added the resurrection of 'many bodies of the saints that had fallen asleep,' who 'entered into the holy city and appeared unto many'; that at Gadara, according to Mark Jesus healed one demoniac while according to Matthew He healed two; that at Jericho in Mark's Gospel He gave sight to one blind man, in Matthew's Gospel to two.

"When we compare Mark and Luke we get the same impression of heightened effect and added detail. In Luke, though not in Mark, are the stories of the virgin birth and of the angelic apparition to the shepherds. In Mark, where 'one of them that stood by drew his sword, and smote the servant of the high priest, and struck off his ear,' no miracle is recorded. In Luke, however, the ear is restored. . . .

"When we turn from the Synoptic Gospels taken as a group to compare them with the later Gospel of John, once more we face a heightening of the miraculous element. In particular, among miracles that the Synoptists do not mention we find some of the most astonishing wonder-works attributed to Jesus: turning water into wine, curing a man born blind, raising Lazarus from the dead after he had been four days entombed."[6]

What can we say to these statements and claims of Fosdick's? In the first place, he is starting with the virtual assumption that miracles are impossible, which is by no means a necessary assumption. While it is true that miracles are not often mentioned in the Epistles, it is also true that miracles are recognized, and Paul makes one of the greatest of the mira-

[6]Modern Use of the Bible, pp. 145ff.

cles, the resurrection of Jesus, one of the central points and strongest proofs of his Gospel—"If Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 1:14). And Paul gives as proof that Jesus did rise the list of eye-witnesses, many of whom were still alive when Paul wrote this letter.

The number of miracles in the short "we-sections" is rather remarkable, and one of them may be a raising from the dead. Then there are good critical grounds for thinking that the author of the "we-sections" was the same as the author of the whole book of Acts and the Gospel of Luke, and that that author was Luke the physician, a scientific man, a man who had much contact with Paul and the disciples who were actual companions with Jesus.

It is true that we find details about certain miracles in Matthew and Luke that are not in the earlier Gospel Mark. We would think it strange if this were not true when we remember that Mark is only about half as long as either Matthew or Luke or John. And is it not rather strange, on Dr. Fosdick's theory, that we find in the earliest, shortest Gospel, Mark, twenty miracles; while in the later and longer Gospels, Matthew and Luke, we find just twenty-two and twenty-one; and in the latest Gospel of all, John, we find only eight? (I am using Croscup's divisions of the miracles.[7]) And the early Markan list includes all classes of miracles, even the raising from the dead, in the case of Jairus' daughter.

We find the miracles in the very earliest strata in the New Testament writings. And we might add that the same is true if we analyze the Gospels into their sources. The source "Q" used by Matthew and Luke was as early as Mark or even earlier. The document contains only about two hundred verses, and most of that is discourse material. Yet in this short, early document, composed largely of sayings of Jesus, we have, according to Streeter's reconstruction,[8] the account of the temptation of Jesus, which was probably meant to be taken with

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[7]Croscup, Historical Charts of the Life and Ministry of Christ.
[8]Streeter, The Four Gospels, p. 291.

supernatural intent,[9] the healing of the centurion's servant at a distance[10] the casting out of a dumb demon,[11], and the command: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised."[12]

We see, then, that Mark is full of the miraculous, containing even more in proportion than any of the later Gospels. The other best-known source, "Q", has a rather surprisingly large miraculous element. Then of course the separate infancy sources for Matthew and Luke contain the virgin birth, and the passion and resurrection sources contain the resurrection, to say nothing of the other miraculous events. We can find no written source for the life of Jesus which does not contain miracles.

When we go back of the written sources, we are on very intangible and uncertain ground. The *formgeschichte* scholars, in recent years, have made attempts to reconstruct the growth of oral tradition. Personally I feel that very little credence can be given to their reconstruction, at least as yet. It is interesting to note, however, that Dibelius makes the earliest form of oral tradition the Christian Preaching. The center of this Preaching is that Jesus was the Messiah of Old Testament prophecy, that He died for the salvation of those that would believe on Him and that He was raised again from the dead. Go back, then, to our very earliest sources, and we find the miraculous. Source theories will not explain away miracles.

Let me mention just briefly one other variation of the mythical theory of miracles. Although our earliest sources contain miracles, yet, it is said, all those sources come from an age when people were credulous and superstitious. Just as we do not believe the ghost stories of our negro servants, so we should not be expected to believe the miracle stories of those superstitious people of the first century. Professor Case takes that approach in his "Jesus, a New Biography" and his "Jesus Through the Centuries." He has also written a brilliant book,

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[9]Mt. 4:1-11, Lk. 4:1-13.
[10]Mt. 8:5-13, Lk. 7:1-10.
[11]Mt. 9:32-33, Lk. 11:14.
[12]Lk. 7:22, Mt. 11:4-5.

"Experience with the Supernatural in Early Christian Times," trying to show that people were credulous and superstitious then. Of course we may readily admit that people did not have the same ideas about the regularity of nature then that we have now. We may also admit that there were many superstitious people then. But I submit that one cannot afford to be dogmatic about generalizations, about saying that people as a whole were credulous. I am certain that a volume similar to Prof. Case's could be written for the twentieth century. Think of the dream books, the ghost stories, the astrologers that you hear nightly over the radio. And so we could go on. Prof. Case's approach is open to fewest objections because it is so intangible, and yet, for the same reason, it can be less dogmatic about its claims to have explained away the miracles.

To sum up now: We have seen that there are no facts of modern natural science which disprove miracles. Certain theories and philosophies that are held by some scientific men have no place for the miraculous, but those are not the only theories and philosophies that can be held. If your scientific theories will not allow you to believe in miracles, then you must explain them away. The attempts of the naturalizing scholars have proved failures. Going back to the earliest strata of sources fails to eliminate the miracles. So the best thing that you can do is to say, with Professor Case, that you just will not believe the sources because they come from an age when you think that people were credulous and superstitious. And many honest, thoughtful, reverent people are taking that position today.

But, on the other hand, if your scientific theories and your philosophies allow you to have a place for miracles, then you are in a position to examine the historical evidence in favor of the miracles. I cannot go at any length into that evidence here, but suffice it to say that our earliest sources are full of the miraculous. Those sources have the ear-marks of credibility. Several of these sources can on good critical grounds be traced back to eye-witnesses, to honest and upright men who were willing to live and die for their faith. Historic Christianity was founded and lived through the centuries by its belief in the miraculous. If, then, after having weighed all the

evidence carefully and critically, you come to a belief that the miracle stories of the New Testament are true, you will be in a position to believe in the historicity of the New Testament and, in turn, to believe in a high doctrine of the inspiration of the Scriptures, and to believe in Christianity as a supernaturally revealed religion.

WHAT PSYCHOLOGY MAY DO FOR THE MINISTER.[1]

By Frazer Hood, Ph. D., Litt. D.,

Professor of Psychology, Davidson College, Davidson, North Carolina.

There are three vocations that are peculiarly fitted to profit from psychology; those, namely, of the salesman, the teacher and the preacher. Success in each of these callings depends upon and is measured by the degree of power a man has to influence other people. Indeed, influencing men is the primary concern of each vocation. Psychologically these three activities are very similar. With but a slight change in wording the definition of salesmanship becomes that of teaching; and with a different but still a small change it becomes a fairly good definition of the vocation of the gospel minister. For instance, salesmanship has been defined as the art of influencing men in business. Is not teaching just the art of influencing students in learning? and is not preaching, or the aim of the minister, the art of influencing men to live the Christian life? Logically speaking, the proximate genus is identical—influencing men—and the specific difference arises from the particular field in which this influencing is exerted.

While there has been much work done in applied psychology in the fields of teaching and salesmanship (including advertising), but little has been accomplished in applying psychology

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[1]An address delivered before the Presbyterian Ministerial Association of Charlotte, N. C., and published at their request. As a splendid complement to this address the author would like to call attention to Dr. Maurice Allen's article in The Union Seminary Review of January, 1932.

to the work of the preacher and pastor. However, it will surprise many a minister to discover how much valuable suggestion for his own work he may find in books on teaching and in works devoted to advertising and selling. The teacher and the salesman are vitally concerned with motivation, and that is the chapter in psychology in which each will be most interested. From reports I have had from ministers who have read such books, I base my generalization of their value. But I believe the best contribution of psychology for the preacher must come from the minister himself applying this knowledge to his own tasks.

The two practical motives to psychological study are generally given as the desire to control others (influence them, if you prefer) and to control self. And for the minister I should add a third, namely, the desire to glean further riches in his study of the Scriptures.

The three values, then, which may be expected to accrue may be briefly summarized as follows: First, the man thoroughly furnished with the facts and principles of psychology will find himself with an experience which will enable him to function more efficiently as a physician of sin-sick souls, restoring them, through the mercies of God, to health and sanity, an experience which will enable him the better to understand normal men, their motives and ends, their yearnings and strivings, with the result that he will find himself getting finer responses to his appeals. Second, the study of psychology may fruitfully function in a minister's life by yielding him greater self-knowledge. He will find in the science a new *organum* of knowledge by which he can redirect and transform, with the help of divine grace, his own personality to the glory of God and to the service of men. And, third, through acquaintance with psychology the minister will be able to discover new meanings in Scripture. And by a sort of elucidative reciprocity, through the study of Scripture, psychology will become more real, for the very reason that the Bible is a psychological sourcebook as is no other single book I know.

Of the three values of psychology I have outlined I shall have time to illustrate but one.

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Let us, then, consider how psychology can help the minister to capture fresh meanings in old Scripture, meanings that in no sense contradict but rather complement the old. In many instances psychology merely brings into light what before lay in shadow.

A knowledge of the geography of Palestine, gained through reading or travel, familiarity with Biblical archaeology or an acquaintance with the history and social customs of the people, will serve as a new commentary on the Bible. These facts are too well accepted to require proof. Even astronomy makes you the better prepared to appreciate and enjoy the sublimity of many passages in Job, the Psalms and other poetic books of Holy Scripture. Is it then a matter to marvel at that a knowledge of psychology also may focus light on this Book, especially when we realize that the Bible is a message, a revelation of one Person to other persons? This revelation is given not always in formal discourse but often through narrative and delineation of character. Our Bible is a portrait gallery hung with hundreds of human likenesses, each drawn and colored with infinite care and artistry and always true to life. These lives of men, heroes and cravens, sages and fools, saints and sinners, are all done with a meticulousness which often escapes a man who is unfamiliar with the laws of psychology. All of us can enjoy the beauty of Michael Angelo's young David, but how much richer the pleasure of him who knows human anatomy! Any of us can get pleasure from trees and flowers, but how much more do certain men perceive in a flower or a tree because they know their botany! Their intimate and scientific knowledge gives a mental background upon which stimuli impinging on sense-organs are the better able to draw forth a richer perceptual response. By the same token scientific knowledge of human behavior gives the preacher a background—"apperceptive mass"—which occasions in him a more vivid perceptual response to the portraits of the Bible. But whether we desire a fuller view of personalities or are intent upon a more accurate interpretation of the great doctrines of the Bible, I am sure in my own mind that psychology has its light to shed on our path or its illumination to flood our un-

derstanding. This clarification comes through the agency of the apperceptive background.

To illustrate the function of the background (or, as the German psychology used to call it, "the apperceptive mass") the Germans use a story. A boy conceals himself in the forest to watch the passersby. As a number pass, the boy guesses the major interest of each by the way each man responds to the forest through which he passes. The first man remarks to his companion, "What a fine stick of timber"; another comments on the bark of the trees; and still another expresses the opinion that the forest is a splendid place for squirrels. The boy declares the first man to be a carpenter, the second a tanner, the third a hunter. Now the same thing is before the eyes of all these men, but their deep semi-conscious and subconscious interest and past experience determine what each shall see. "The process," comments a recent author, "is not one particle different whether half a dozen men of different callings read the same book, listen to the same sermon, hear the same political argument, view a beautiful painting, witness a mob or gaze on the beauties of nature. Each has already within him the powers that will determine his mental reaction to these things." Again. Why, for instance, does Abraham, looking into the starry sky, find a symbol of innumerability, while David, gazing upon the same "vault fretted with golden fire," reads, as in a siderial scripture, the glory and the artistry of God? These facts—our past experience and our present mind-set—occasioned the rejoinder of Leibnitz to Locke's famous apothem, borrowed from the Stoics: "In intellectu nihil est quod non prius fuerit in sensu." *"Nisi intellectus ipse,"* rejoined Leibnitz. And I might remark in passing that this doctrine of perception may suggest to you how difficult, and why so difficult, is your task in the pulpit where your auditors represent so many vocations, interests and habits. It also seems to me to suggest how hard is the task of preaching without pastoral visiting. So many preachers seem to go on the principle of our early advertisers, that all minds are alike and what appeals to one will appeal to all. If you should be inclined to study advertisements you will be surprised to find that those

in a technical journal are constructed on a very different plan from those inserted in a popular magazine.

Another point. I am sure that with a background of psychological knowledge your eyes will be opened to observe further "wondrous things out of [God's] law." The Bible to me is an intensely human document, not in the sense of its origin but in the sense of its faithfully reflecting human personalities—their modes of behavior, their thoughts, feelings and volitions, their weakness and strength. I have often said that the Bible is a wonderful source-book for the study of psychology; and I was delighted the other day in reading Dr. Yellowlee's "Psychology's Defense of the Faith" to find that he confirms my judgment. Says he: "One more example from that supreme psychological textbook, the Old Testament." But the New Testament is no less rich in psychological material. I find illustrations and examples of psychological laws and facts here as I find them nowhere else. Tested by the latest discoveries in psychology the Bible rings true. Nor is this to be wondered at when we realize that it deals so largely with men and women and their responses to stimuli and to situations. If you wish to perceive psychology functioning in its highest efficiency in a great mind, then study the conversations and disputings and discourses of Jesus. He is the Supreme Artist here because He is the Supreme Practical Psychologist. A striking contrast in methods of approach is found in his talk with the woman at the well and his conversation with Nicodemus. It is no wonder, but on the contrary just what a psychologist would anticipate, that the four evangelists each saw in Jesus something which the others did not see, and the explanation, again, lies in the fact that in perception what one sees depends in large measure upon what is in the mind of the percipient at the time of the experience. If the Bible is built, so to speak, after a psychological pattern, then, the inference is easy, that to understand it the better one needs to be familiar with the laws of human behavior.

I have published a psychological interpretation of the miracle of the healing of the blind man at Bethesda, which I did to illustrate a principle and method of hermeneutics based on

psychology, and one man at least seems to have profited by it. He told me that he became interested in the possibilities of this method as applied to the healing of the deaf and dumb man, recorded in Mark 7:34, and he discovered an idea never before glimpsed.

I have recently been studying some of the visions of the Bible with my psychological propensities and I have found what seems to me, at least, new truths. For instance, look at Moses' vision of the burning bush. All the sermons I have read or heard on this subject are so interested in the vision as such that the voice issuing thence receives but scant or secondary consideration. Now my belief is that while the *striking feature* of the instance is the unique phenomenon, the *significant fact* is not the vision but the Voice. It takes no psychologist to see this, but it may take one to direct our attention to it. What is the function of the burning bush in the experience of Moses? You remember that he was so attracted by the phenomenon that he said, "I will now turn aside to see this thing, why the bush is not consumed." But Jehovah put quite other emphasis upon the experience and called Moses away from his intended folly. What is the function of the vision here? I believe it serves the twofold purpose of attracting attention and preparing the mind for the understanding of the Voice. Or, again, take that splendid vision of Isaiah in the sixth chapter of the book that bears his name. Here again it is not the vision but the Voice which is determinative; and here also the function of the vision is attention-getting. Or, coming over into the New Testament, study Peter's vision on the housetop and note that following the vision came the Voice and from the Voice issued what was really the significant thing about the whole experience. Here too Peter set himself to study the vision—even to argue about it—but the Voice interrupted and lay on the apostle's heart the message that issued in the conversion of many souls.

Or note St. Paul's vision on the Damascan Road; the vision of the Dove descending upon Jesus at his baptism; the vision on the Mount of Transfiguration—all followed by the Voice;

and poor would they all be to us today without the significance carried in the Voice.

There is at least one instance where the Voice spake without the propadeutic vision and the Voice was not understood save by Jesus alone. "Some said that it thundered, others that it was an angel!" (John 12:29.) I am now going through the Bible studying the visions and curious to know whether or not my hypothesis will be verified—namely, that the visions are secondary and instrumental, serving to attract attention and to prepare the mind for the message that comes on the wings of the Voice.

And there are other interesting psychological principles illustrated by these visions. Referring to the last instance, where there was no precedent vision, why did some say it thundered; others, the voice of an angel, and Jesus alone knew it as the voice of God? I believe an explanation is that in all, save Jesus, the mind was lacking in the apperceptive background required. It takes experience with God to understand him, just as it takes experience with men to understand their speech. It was Jesus' past experience with God, his habit of daily communion with God, that explains why he interpreted the auditory stimulus as he did.

In further illustration of my thesis that psychology has a contribution to make in the understanding of Scripture, I shall ask you to consider with me the meaning of Ps. 19:12: "Who can discern his errors? Cleanse thou me from secret faults."[2] In order to understand the original I had recourse to a colleague's Hebraic scholarship and he has given me the Hebrew original. The words translated "hidden faults" are: *minnis'taroth nakkeni.* The variant readings (in Latin) of the first word are: *quae tecta, occulta, abscondita,* i. e., *ab scio commisa.* These words all have the general idea of "those things beneath the threshold of consciousness." *Nakkeni* is variantly rendered *purgare, vacuare, declarare insortem.* (See Gesenius). The psalmist seems to me clearly to recognize what modern

[2]The French translation is: "Pardonne-moi ceux que j'ignore." The verb *ignorer* seems to mean here "not aware of," or "unconscious of" as psychology has it.

psychology calls hidden complexes, subconscious impulses or urges. The hidden unconscious forces operate in all our minds. The causes are hidden but the effects are manifest. The emotions, for instance, may be conscious but the associative links uniting them to the cause are hidden, dropped out of consciousness. The phenomenon has its physical analogue in the astronomer's "dark stars," which while themselves invisible are evident through the influence they manifest on the orbits of stars that are visible. In the light of modern psychology I can but believe that the psalmist is praying to be purged of the festering influence of unconscious complexes.[3]

These "unconscious sins" are not out of harmony with Calvinistic theology. Professor Hocking, while not a labeled Calvinist, is to me, nevertheless, Calvinistic in his great work, "Human Nature and its Remaking." He there distinguishes between sin as *act* and sin as *status,* the latter being of the nature of unconscious sins. These "hidden faults" of the American Revision, "those sins I am not aware of" of the French translation, find their matrix in "sin as status." They are not conscious sins, but their effect upon character and personality are none the less disorganizing and demoralizing. They explain why it is that only too often we find men suddenly going to pieces morally whom the men of their community have before the moral bankruptcy regarded as exemplary Christian men.

As I have already intimated, in default of being myself a Hebraist, I frequently lay under tribute my friends who are. On one of my visits to England I made the acquaintance of a man who had taken his degree at the University of London, his field of research being Hebrew and Psychology. He has written a book, in fact it was his thesis, entitled "The New Psychology and the Hebrew Prophets." From discussions with

[3]Dr. Edward Mack prefers to translate *nakkeni* "to make or declare innocent." But, as Dr. R. A. Webb used to say, "words never quite lose the aroma of their etymology"; and it is true here. To declare innocent means, literally, to free one from that which makes him evil. The root idea of innocent (*in* & *noceus*) suggests that my rendering is not unreasonable since before a declaration of innocence is possible the offending cause (hidden complex) must be removed or purged away.

him and from reading his books I have been led to discover what seems to me a connection between the twelfth verse of the nineteenth Psalm and Hosea 4:6, 5:5 and 14:1. I quote from the volume by Povah above mentioned: "But before condemning Hosea as a shallow thinker, we must notice his use of the word *kashal,* to stumble—to trip up. Israel trips up over his iniquity (*awon*). Now a man does not trip up over a thing he is aware of. If he were aware of it, he would not trip up over it.

"What is this *awon,* iniquity, over which Ephraim is continually stumbling (so the imperfect of the verb *kashal* in verse 4, chapter 5, may be rendered)? Let us turn to Hosea 13:12, 13. The iniquity, (*awon*), of Ephraim is bound up; his sin (*chattath,* from *chata,* 'to miss' a goal or way, 'go wrong,' 'sin') is laid up in store (or treasured up, or hidden; compare Exodus 2:2). The sorrows of a travailing woman shall come (or 'keep on coming') upon him . . . . 'The figure (compare Job 14:17) is taken,' says Harper, discussing verse 12 in his commentary on Hosea, 'from the custom of laying up money in bags and hiding it in some place for preservation. Ephraim's guilt is collected, carefully bound up; it will be well guarded and preserved and no part of it will be lost sight of in the day of judgment. In other words the case is closed.'

"But," goes on Povah, "why is the case closed? Does Yahweh no longer want Israel to repent? Can this be the meaning of the husband of Gomer, the prophet of love? And, if so, how are we to connect with verse 12 the following verse in which Ephraim is described as refusing to be born? No one who, after studying the New Psychology, reads this passage in Hebrew can fail to be struck by the similarity between the expressions used by Hosea and the terms of the New Psychology. The passage may be paraphrased as follows: 'Ephraim's iniquity is repressed, he is not conscious of his sin (or his missing of the goal).' Time after time he is being called upon to be reborn (i. e. to grow up); but he refuses to face the new birth. Ephraim has, without being conscious of the fact, an iniquity (*awon*) bound up in a bag, and it is over this

iniquity, unevenness of the mind, that he stumbles again and again. In modern language Ephraim has a buried complex which is due to his refusal to face a rebirth."

I am conscious that this fragment taken from a long exposition does both the author and my audience an injustice. My excuse for quoting is to suggest that there is a meaning both in Hosea and in Psalm 19:12 that does not come out except to a student of Psychology. Harper's commentary may be satisfying to a mind innocent of what the New Psychology teaches, but to one who is not it is superficial and contradictory.

One other example of psychology's ministry to the student of God's Word. Again I go to the Psalms, this time the forty-sixth Psalm and tenth verse: "Be still and know that I am God." For a long time this verse was to me either a subordinate element or a mere rhetorical device. The verses preceding and following are certainly in striking contrast—"what desolations He hath wrought in the earth." . . . . "I will be exalted in the earth." But for a number of years now it has stood out as the veriest gem in the whole Psalm—the preceding and the following verses constituting a setting. Here are words fitly spoken which glow, verily, as apples of gold in baskets of silver.

Again, in what marked contrast is the method of knowing God here proposed to that which we are prone to employ! "Canst thou by searching find God?" "Why, yes," we reply, "and by argument, too." Look upon the heavens, "they declare the glory of God." Some of us would call down fire from heaven to prove God's presence. Did you ever pause to consider, while reading Elijah's experience on Carmel, how long the miracle succeeded in convincing the prophet himself of God's nearness to him? A few days afterward we find him discouraged and running away!—"And behold the Lord passed by, and a great and strong wind rent the mountains and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake, and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice!" After quoting this, Eddington adds: "wind, earthquake, fire—meteorology, seismology, phy-

sics—pass in review, as we have been reviewing the natural forces of evolution; the Lord was not in them. Afterwards, a stirring, an awakening in the organ of the brain, a voice which asks, "What doest thou here?" After I read this ("Science and the Unseen World") I could not but write in the margin: "The outward, objective proofs of God's existence and care for his own, vouchsafed to Elijah, remained an assurance but a very brief time, but the still, small voice, subjective proof, I take it, of God, was lasting and intimately satisfying."

The only proof of God, to me, that is convincing is that which comes when the Spirit testifies to my spirit that I am the child of God. Some may demand objective proof to substantiate the Spirit's testimony, but I believe in the objective evidence because I first have had the subjective experience. But what has all this to do with the tenth verse of the forty-sixth Psalm? A very great deal to do with it to a man psychologically-minded as I am.

Psychology teaches us that in certain conditions of the mind we are more sensitive to influences about us than at other times. Applying this doctrine we may say that in order to experience that comforting and heartening testimony of the Spirit we must put ourselves in an attitude conducive to the sensitiveness to it. "When thou prayest, enter into thy closet, and when thou hast shut the door, pray—" and (to use Moffatt) "your Father who sees what is secret will reward you." This passage suggests that a certain bodily or physical condition has its place. I have had some experience with auto-suggestion, using it on myself and on others, and in the natural world, within limits, it works. But there is a technique which must be followed—the person must put himself in a condition of complete relaxation, inhibiting as far as may be any effort. The imagination rather than the will seems more powerful; indeed, as some psychologists put it, where it is the question of which will conquer, imagination or will, the former always succeeds. In the condition of submission and relaxation the patient is sensitive to influences from without to which he is not under ordinary conditions. Pym and others writing on Christian experience and psychology say that this law of the "reversed

effort" is applicable to the Christian life. At any rate, I believe that is what the psalmist teaches in the verse under consideration: "Be still and know that I am God." After reflecting on this verse a long time I hazarded the guess that if I knew the Hebrew original, I should find my hypothesis verified. Several years ago I asked an eminent Hebrew scholar to give me the literal translation of the word rendered "be still," and without his suspecting my motive he replied that the word *"harpu"* means "to relax completely, even as though dead." Recently one of my colleagues who is a Hebraist examined this passage in his Hebrew Bible and he gives me a number of suggested readings (in the Latin, since his lexicon is in that tongue); *"harpu*: desinere; habere animum vacuum omnibus; and *udh'u*: animadvertere, novissi, scire, experiori." The passage may be rendered: Have your mind freed or cleansed of everything, and experience me. The experience—experiencing God—comes not through volition, the will to know him, striving to know him, but through entire surrender, when one ceases to strive. That may be what, psychologically, is meant by complete surrender of our wills to him, not to his will, but to his presence, his personality.

Psychology, being a science and not a philosophy, has nothing to say as to whether or not there is an objective reality which we call God; but it does teach that this condition of complete surrender, relaxation, is the most favorable situation for the laws of suggestion to operate. Further, it is a condition in which one becomes sensitive to psychic forces not otherwise influential. Granted there is a God who communes with us, then we are never in a more receptive mood for his presence to influence us than in that state in which suggestion acts most fully. I submit, as a high probability, that one interpretation of Psalm 46:10 is that it teaches that the way to know that God is, is not to argue about it, not to say "I will believe that he is and that he is a rewarder of them that diligently seek him," but to cease all such activity, withdraw all conative effort and relax and concentrate on the idea of God's presence.

The technique is simple. First, quiet and freedom from distraction and interruption must be secured ("enter into thy

closet and when thou hast shut thy door"). Even the body must be comfortable and at rest as well as the mind, which must relax and make no effort of any kind. Second, when this semi-hypnotic condition is reached, the suggestion of God's presence is easily admitted. The idea must be introduced into the mind with the least possible effort in a form of words (cf. Matthew 6:6). We should make no effort of will toward the achievement of the certainty but simply let the mind dwell on it as a statement or as a picture.

If you will read such a book as Pym's "Psychology and the Christian Life" and then study this text with the background thus secured you will the better understand what I mean by saying that the reality of God comes to one not through the fuss and fume of volition or through the power of reason but when we open our souls to the gracious influence which his presence sheds.

In conclusion may I say that after you have added "virtue" to your faith, you will find that psychology is one of the means through which you may add to your "virtue" "knowledge"; and passing thence to temperance, patience, godliness and brotherly kindness, you may go on to crown them all with love. "For if these things be in you and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ; but he that lacketh these things, is blind, seeing only what is near" (2 Peter 8:9).

IMPRESSIONS OF PRESENT DAY PALESTINE.

By the Rev. Edward Mack, Ph. D., D. D., LL. D.,

Professor of Hebrew and the Interpretation of the Old Testament in Union Theological Seminary, Richmond, Virginia.

At break of day we were up and out to see the shores of that most famed of earth's lands—Palestine. Its first impression was one of inhospitality, a harborless shore fringed with low-lying rocks, over which invading waves dashed into foam

on the narrow sand-strip beyond, a typical front for the ideal of a separate people in a separated land but an ideal never at any time even approximately realized, as history and excavation have shown. This particular morning the inhospitable breakers were so heavy a landing was impossible, and our ship steamed past and on to the new Haifa harbor, much to the sorrow of Jewish voyagers, whose yearning hearts were set on ancient Jerusalem—and mushroom Tel-aviv.

Haifa is Palestine's new and rapidly enlarging seaport, just north of Herodian Caesarea and in full view of Crusader Acco. Its red-roofed stone houses make a beautiful setting against the rugged drop of Elijah's Mount Carmel, up which they are rapidly climbing. Haifa is the projected sea terminus of the Mesopotamian oil pipeline, which stirs anticipations of a future port surpassing all on the Asiatic Mediterranean cities of ancient or modern times. Just now it is an outlet for the Sharon oranges, unsurpassed in the world, and the site of extensive cement works, which furnish material for building Palestine's finely engineered roads.

The automobile drive over one of these roads from Haifa to Nazareth is a matter of little more than an hour, up the ridge which is the northern boundary of the Esdraelon (or Jezreel) Valley, with this wide fertile plain in clear view, and beyond it the long narrow Carmel ridge. Over the valley are dotted the neat red-roofed villages of Jewish colonists; for in buying Arab lands the Jews have thriftily bought the best. These modern villages are in striking contrast with the old Arab villages of stone and clay, compactly built against the mountains and appearing often to be only a part of the mountain rock.

Nazareth.

Our first meal in Palestine we had in Nazareth, midday lunch near the sites of sacred Bible scenes; for not far away were Mary's Well and the workshop and the home of Joseph and Mary and the synagogue of Luke four. On the drive down the mountain toward Jerusalem is seen "the brow of the hill" down which the villagers attempted to throw Jesus. Already

scepticism about these reputed sites begins to be excited, for it is a long way from the village to this steep precipice. But that is a small matter, for a sense of sweet reverence fills the mind in the very consciousness of being in the immediate vicinity of spots hallowed by the Master's actual presence.

Nazareth is a city set on a hill that cannot be hid. It is more spacious, cleaner and withal more beautiful than most of Palestinian towns, a place the association of which with the childhood, youth and early manhood of Jesus is most satisfying. It commands an extensive view southward over Palestine's richest valley. It is substantially built, many handsome churches and institutional buildings of this or that Christian sect crowning the various heights, for Nazareth continues to be a Christian town. In a population of eight thousand six thousand are Christians of one creed or another.

On to Jerusalem.

It was our misfortune to drive from Nazareth to Jerusalem, a matter of less than three hours, in a pouring rain. But it was Palestine's good fortune, for it was the much-needed and always-blessed "latter rain" most welcome this year, which up to that time was short one-half of the average rainfall. However, even through mist and rain, a long line of Bible localities were in clear view. First, to the east was Mount Tabor, and then across the valley as it narrowed toward Jordan were Gilboa and Endor of Saul memories. Far away, almost on Jordan's brink, appeared the tip of Bethshan, where Saul's head was hung, an ancient city, one of Egypt's frontier towns, now being profitably excavated.

Near Afulia, a prosperous looking Jewish colony, the "tell" which was the Dothan of Joseph and his brothers rose up clearly against the eastern rim of the valley. And the lands around it are still good for herds and flocks. On the southern side of the valley we passed out of it by the Pass of Megiddo, through which the armies of the ages have marched, either advancing to victory or retreating from defeat. Here was staged Palestine's most recent dramatic victory, when Viscount Al-

lenby of Megiddo brought to culmination a campaign of fine strategy, which brought the capture of upwards of seventy-five thousand Turks, and barely missed, only by a pajama escape, the bagging of their German commander.

Next came the mountains of Samaria and its valleys. To the east rises the long, flat-topped hill of Samaria, which Omri, the greatest of Israelite generals, chose and fortified as his capital city. And wisely was it chosen, for it rises sheer out of surrounding fertile valleys. Yet higher hills enclose these valleys, but through a western rift the Mediterranean and the site of ancient Caesarea are in clear view. Harvard University has been excavating this site, which Herod rebuilt as Sebaste, already having uncovered the walls, streets, temples and stadium of Herod and the palaces of Omri and Ahab, the latter containing the ivory inlay work which gave to it the Old Testament designation of the palace of ivory (see I Kings and Psalm 45).

Then came Shechem, which is the modern populous Nablous, with its handful of remaining Samaritans holding tightly to their ancient Pentateuch. And next was Jacob's Well, which he gave to his son Joseph, with the village Sychar clinging to the nearby northern hillslope; and stretching out east and south the wide fields, which in less than three months will be ripe unto the harvest. There were glimpses of traditional Timnath-serah, burial place of Joshua, and of the Bethel of Jacob and Amos. Then finally a few miles north of Jerusalem, as chance views of its towers were coming into view, were Gibeah of Saul on its hill to the east and higher Mizpah of Samuel on its hill to the west. It was a journey to thrill the soul, illuminating in rapid succession one Bible page after another. Long before Jerusalem came into view we were already stirred with the surge of Bible realities upon our souls.

Jerusalem.

But Jerusalem, on the first approach and in the first days, was disappointing. The idealizing Christian tourist may just as well discount heavily his expectations, for disillusion comes swiftly. A barrier of Jewish suburbs blocks the approach view

from north and west and south. Only on the eastern approach do ancient walls and domes and turrets meet the eye. Jerusalem is a waxing city, and this growth is on the higher hills which surround her. The Y. M. C. A. building and King David Hotel on the southwestern hill dominate the landscape and outshine the ancient shrines.

Jerusalem is not a holy, nor a cleanly, nor even a pious city. Cleanlier it may be by comparison with Egyptian or Arab towns, and yet the well-stirred mixture of life and food in all degrees and varieties of progression along its dark and narrow market streets is strong incentive to fasting without prayer. What must the mixture have been before the new British broom swept away some of the noisome, and ran in some water?

Commercial Jerusalem is more in evidence than historic and pious Jerusalem. At least half the population is Jewish, and that they have not lost the cunning of their hand is proved by their handsome homes beyond the walls. Possibly Arabs, and maybe Scotch, have a hand in the clamorous trading. A skilled Jewish trader recently sold an article to a Scot at the first-named price, then on the spot cried out: "Now believe I in miracles, having seen one with mine own eyes." But there is some hushing of this din of pound and piasters. Mohammedans close up shop on Friday, their weekly holy day, Jews on Saturday and Christians on Sunday. When a few more world religions have pushed their way in, that old saying may be fulfilled: "Every day will be Sunday by and by." But ordinarily the pious soul must pass through this chatter and clatter of trade before reaching the transcendental possibilities of visions of holy saints and sacred scenes. Whether waiting for the sunrise of Zionism or the Second Advent, the modern Jerusalemite is thriftily making hay while the sun shines. And even the shrines show commercial zest by outstretched hand and open coffer.

And when the reputed sites and scenes of Bible men and deeds are reached, then comes the shock of disillusion. My soul revolts against the cheap and tawdry and mendicant and unreal and un-Christly array of conflicting and scrappy at-

tempts at memorializing the most sacred of spiritual realities. Why these groups of endowed monks and fathers to march and sing and beg, and maybe to loaf at ease in Zion, when long ago the Son of God went forth to war—in worldwide lands! The cheap and foolish traditions and the dark and dingy decorations are a weariness to the soul, and the ungodly scrapping of Roman and Greek and Armenian over "holy" shrines are most unholy. It is strong evidence of virile Christianity that it can go on surviving and growing under the burden and discredit of these low orders of faith and worship. The heart quails before the thought of the just scorn which intelligent pagans must feel as Arab soldiers stand about, waiting to keep rival Catholics from dashing at each others' throats over worthless rights to dingy shrines!

How conveniently the thoughtful and thrifty Jerusalemites were in arranging these "holy places" for pilgrims wearied out with walking long before the days of roads and cars! A few minutes suffice to reach the holy spots of St. Ann and Mary and Joseph and Veronica and Nicodemus and Joseph of Arimathea and Calvary and the tomb—all probably within the old walls by these traditions, as they were not in fact! While honesty must admit that many of these "sacred" relics are manifestly of later invention.

But Jerusalem grows more upon the soul after the first sting of disappointment and on repeated visits to its memorial places. A walk around its walls makes the Psalmist's lines seem once more like spoken words: "Walk about Jerusalem, count the towers thereof, mark ye well her bulwarks." The valleys east, south and west are still there, and "the mountains round about Jerusalem." It is not difficult to visualize the comings and goings of Bible days. On the east St. Stephen's and the Beautiful Gates, while of later construction, are clearly suggestive of Triumphal Entry and Martyr victory. To the south the Spring of the Virgin and Hezekiah's tunnel through the rock, which brought the waters safe within the walls into Siloam's Pool, bring back the days of Isaiah. But "Siloam's shady rill" is quite a marvel of non-sanitation. First, its waters, as they issue from the rock tunnel, are used for all

kinds of washing purposes; then they irrigate manured gardens; and when they issue from this useful service they gather again into a "rill" for further laundry service; then they service to "wash" vegetables on the way to market; and finally what water flows further on is dipped up for household uses, probably including drinking.

The most impressive spot in Jerusalem is the wide Temple area, noble setting for the unique Dome of the Rock. Even in this Moslem shrine there remains here and there a touch of Crusader usage. And the rock, leveled and drained for sacrifice, brings clearly to view days of Solomon and his temple. The strong-looking building to the north, although later than Pilate, is a fine illustration of the old Pretorium, from which he could so well observe all that happened in the Temple area below. North of the Temple area the Pool of Bethesda is being uncovered in the grounds of St. Ann's Church, its "five porches" being proved as reality.

But when all has been seen and said, we turn again from conglomerate Jerusalem to the simpler and more lovely scenes of rural Palestine, where mind-pictures of Bible men and deeds come more readily and more clearly into view. Automobiles and good roads have made possible towns for a day in any direction and into any part of Palestine. The drive to Joppa is the matter of an hour, to the Sea of Galilee four hours, Jericho, the Jordan and the Dead Sea require half a day, while Bethlehem and Hebron and Beersheba and the Philistine Plain make a day's busy round in good weather. The "conducted tourist," who is now allowed two days in Palestine, must make a difficult and regretful choice of these possibilities. But with our full three weeks we could digest them with more deliberate and meditative intake.

The Jaffa Road.

The "Jaffa Road" is a livelier thoroughfare than it could ever have been in Israelite or Roman days. Bus and trucks crowd this well-built highway all the day long. The steep and much curved grade down from Jerusalem allows magnificent

and typical views of Judean hills and valleys, the hills rugged and rocky and bare, the valleys narrow and scant. The "ridge backbone" of central Palestine is a myth, or a geographer's wild imagination. There are groups of hills here, and lines of hills there, and often single hills, all with valleys between. The highway is just the up-and-down in Palestine. Naturally the rapid and continuous changing of view is entrancing. Palestine is a rough and barren land. The "milk and honey" have always been in small pockets. But the uniqueness of it, not paralleled anywhere on earth, has its charms, which do win and hold the heart in sentimental affection.

But to return to the Jaffa Road. On the descent from Jerusalem toward the south is a green, shady village labelled by tradition as the burial place of John the Baptist, another of the thousand-and-one "reputed sites." The eastern story, however, is that his head, having fallen from the shaking hands of Salome, rolled until it stopped in Damascus, the Mosque of St. John now marking that "traditional" spot. To the north Nebi Samwil, the Mizpah of Samuel, dominates the horizon. Further westward is Kirjath-jearim where the Ark found a resting-place, and here and there the views of Crusaders' castles. The plain along the sea is now a succession of orange and lemon groves, the oranges unexcelled, however California may lift high claims. Jaffa is a busy Arab city, and there are shown the house and well of Simon the Tanner, if indeed they be the well and the house of Simon the Tanner. Who knows?

Just north of Jaffa and merging into it is Palestine's brand new city, Tel-aviv, now a thriving, noisy town of some thirty or forty thousand people, Palestine's Little New Jerusalem. It is the home of apparently happy people, for all are smiling and chatting. Theaters are there, and dance halls, and tea and coffee houses, and seaside resorts, altogether a thoroughgoing equipment for business and pleasure. Modern schools and other cultural institutions are naturally and happily present, for it is a Jewish town. What makes this town? The agriculture of the redeemed and flourishing Sharon Plain, with those matchless oranges in the lead, doubtless many a Jerusalem earned dollar and the contributions of the moneyed Jewish

world. Hints were made of deficits and unpaid balances; but we need not worry over that, for American Jewry is counted on to foot those little bills. And here we touch one of the secrets of prosperous Palestine, where unemployment is said to be unknown,—that steady stream of Jewish gold from other lands. Building is in evidence everywhere; new roads are running to and fro; excavations of old tells and dustheaps are keeping hundreds at work. Palestine's tiny territory is ahum like a hive.

From the new of today we turn again to the old of the other ages. Driving back from Jaffa, after passing the ancient Ramleh, now the British Air Force Station, we turn southward on a country road for the haunts of Samson the Danite. Soon we come to the lovely Sorek Vale, now covered with the best of wheat, bringing reminder of foxes' tails and lighted firebrands. On a hill west of the valley is Zorah, the birthplace of the strong man. And in a wheat field stands a great strange stove, seen of few travellers. We hunted long and hot for it. A great altar-stove it is, with steps chiselled in the side, the top levelled and scooped out for offerings and a drain made for the blood. The natives say that it is the altar where Manoah was offering when the angel promised them the long desired son. It is certainly, however, an ancient Canaanite shrine.

The country road brings us a little further south to a mound covered over with busy workers. Under this heap of dirt has slept for centuries the ancient town of Beth-Shemesh. Professor Elihu Grant of Haverford College has for several years been pushing its excavation, with interesting results. Most interesting it is that the town sank into comparative neglect in Israelitish times. Bible readers should expect this, since Beth-Shemesh, "House of the Sun," was a famous center of the iniquitous worship of the sun-god and the moon-goddess, whose tokens and symbols have been found in abundance. Israel was commanded to destroy this debasing worship and in this case they evidently did.

The section through which we were now driving is the Shephelah, the hill-and-valley country sloping down to the sea

plain from the Judean hills. After the barrenness of the higher hills its fertility and beauty were a refreshing surprise. Even the hill-slopes were green, and the wide valleys were clothed with fine grain fields. Orchards of splendid old olive trees were as fine as any in all Palestine. Through the more rugged gorge leading toward Hebron the government is doing extensive reforestation. The treeless hills and hillsides of Palestine cause a sharp heart pang. Especially is this true of the vicinity of Jerusalem, where the olive groves were cut down by the Turks in the Great War to provide fuel for railway engines, in violation of Deuternonomic law.

Passing on from Beth-Shemesh toward Hebron the Valley of Elah is soon reached. The opposite hills sloping gracefully toward each other and the dry bed of the brook dividing the wide valley make dramatically real a mental staging of David's famous victory over the giant. The opposing armies seem to be ranged on the downward slopes of their respective hills. The valley is wide enough to give full time to the sarcasm of the big Philistine and the deliberate emphasis of David's nobly chosen answer—one of the many historic scenes giving lifelike reality to Bible narrative.

Hebron and Bethlehem.

Hebron and Bethlehem are the climax of a day rich in experiences leaving lasting memories. Hebron is now a very Arab town, particularly since the so called "Jewish Massacre," and the tomb of Abraham and his family is closely guarded by them, too closely for the tourist's interest. Bethlehem, on the contrary, like Nazareth, is a Christian town, and justly so with its possession of the handsome old Church of the Nativity, whose traditional location over the stable of the inn and its manger is unusually trustworthy for traditional sites reaching back, as this one does, to the second century. The simple, dignified and stately architectural lines indicate its very early age and are in happy contrast with that clumsy conglomerate, the Church of the Holy Sepulcher in Jerusalem. The stable cave underneath the altar of the church appeals to confidence, but

the *marble* manger and the work-cave of Jerome, his tomb and those of his coworkers are beyond belief. Jerome probably found a last resting-place, after his busy life, in his own homeland. Bethlehem will soon be a well-built suburb of Jerusalem. Attractive homes already cover the hill slopes to the west, all Christian homes; and the few miles to the city are filling up with houses. The "field of the shepherds" is still pointed out in the middle of the long valley to the east, in clear view of the hill of the church and stable.

Jericho.

Everybody "goes down to Jericho," and therefore another journey and its impressions, if written, would only track again over beaten paths. Past Gethsemane, along the lower edge of the Mount of Olives, through the real Bethany with Bethphage in view, down and still down the well-built highway runs. Beyond all written descriptions, it is an amazing sequence of desert hills—the "wilderness of Judea." One or two objects in this waste will catch the eye. One is the reputed "Well of the Apostles," and if ever water was needed for parched throats, it was needed by apostles and others too on that climb up desert wastes. Another of these objects is the monastery built against a precipitous hillside, to which, it is said, "bad monks" are sent. Its extensive dimensions are quite noticeable, which raises a very embarrassing, but pertinent, question. And then over the hills to the south is the Moslem's "tomb of Moses." Moslems have been more considerate of the Lawgiver than the Hebrew narrator, who left him outside in an unknown grave; but Moslems brought him within the Holy Land, for burial in a very visible tomb, to which an annual pilgrimage is made. The Moslems are dead set against "strange images," but marvellously given to much stronger story-telling.

Jericho has come up out of the thirty-three centuries of dust by the patient toil of the excavator. And there laid bare are those walls which "fell down" falling both ways as by the hand, not of man, but of God. And this interesting phenomenon has been uncovered in several sections of the wall. Professor Garstang, whose skill has laid bare this first proof of

Joshua's victory, insists that it happened about 1400 B. C.; and this coincides exactly with the Bible dating of Exodus from Egypt and entrance into Canaan.

Jordan was not "rolling" this year, being about the width and volume of a busy American creek, probably because the cold spring has not given old Hermon a chance to slip off his white winter clothes. And the Dead Sea—well, it appears just as it did to our grandfathers, who rode on camels or donkeys to see it while we whizzed down in a Hudson.

By the Sea of Galilee.

A hurried tourist trip through Palestine must leave scant and unsatisfying impressions. Only a second and then a third journey over the same territory brings out the true interest and beauty. And so we become more and more appreciative with each successive ride over Palestine's north and south backbone road from Hebron to Galilee. We came to be on intimate terms with scenery and history, knowing over which final ridge the towers of Jerusalem would break into view and where to expect glimpses of the Mediterranean surf on rocky coast far below and the clefts in the hills through which could be traced the dull blue line of hills beyond Jordan. Shechem and Megiddo and Dothan and Tabor and Nazareth become familiar friends. So while Damascus and the Lebanons were our goals for this particular journey, all the hours and miles were filled with thrills old and new.

We rested the first nights by the Sea of Galilee, near the northern end, in Tiberias, the old city of Herod Antipas, afterward the seat of Talmudic learning. Galilee lies nearly seven hundred feet below sea level, and the rather sharp descent from the high southwestern hills gives a succession of charming views. As soon as the lake's surface comes into clear view, a kind of repose seems to come over the soul. No other part of Palestine's scenery is so satisfying, for Jesus loved to be by Galilee, and there we too seemed to meet with him. It was by Galilee that he made appointment to meet his disciples after the Resurrection. Jerusalem has no such charm as this still lake, now much as it was when he walked along its shores and

rode its waves. Our two days and two nights by Palestine's solitaire gem, most beautiful and best beloved of nature's gift to her, brought rest and gentle peace after weeks of hard wandering, as if at last the goal of some long pilgrimage had been gained. No desert Mecca, nor Roman basilica, nor tawdry, trading Jerusalem could bring to imagination soul-joy so quiet and yet so satisfying.

The first morning we essayed to sail from Tiberias to the northern shore, but no tempest raged, not even a whiff of air from the west shore Gennesaret Plain, and our romantic sail lapsed into an oar tussle of nine pairs of brawny arms to the accompaniment of an Arab boat song. The sunny warmth of Galilee's low level was enhanced by the clear view of Hermon's shining snow, which crowned his top and clothed his sides. The hills around Galilee are neither high nor rugged but seem to rise in such even and orderly proportion as to be in perfect accord with the peace and quiet which reign around.

On the northern shore is the German Hospice established by German monks some thirty years ago. There we found lodging for our most blessed Sunday in Bible lands. The thrifty Germans have surrounded their hospice with a paradise of flowers, gardens, orchards and groves. A dozen springs break out of the rocky ground nearby to nourish midsummer flowers and to keep orange and lemon trees in both fruit and bloom. Millions of fish hurried or dallied in schools along the shores, while sporty fish-hawks poised for their bee-line dives. Nature's sweet symphony could not have been excelled by a Beethoven. No sojourner there can ever forget Tabgha Hospice.

Further along the northern shore lie the two disputed sites of Capernaum. The elaborate Roman-built synagogue in the compound of the Franciscan monks could not have been the synagogue of Jesus' time, being evidently of later construction. It is, however, a remarkably artistic work, the restoration of which has been arrested by the recent death in an automobile accident of the monk-archaeologist. A nearby ruin is more likely to have been the synagogue so graciously built by the centurion. Before reaching the Franciscan compound the way

leads by an enclosure in which have been uncovered the mosaics of the floor of an ancient Christian Church, in which the miracle of the loaves and fishes was portrayed in good art and preserved almost intact. The natives believe this to have been the site of the feeding of the five thousand, a belief without foundation since this miracle was performed across the lake from Capernaum. Again we were reminded that not in dismal shrine but in Bible page and loving heart, whether in Judea or Galilee, we find Jesus nearer. There we feel and know that he is not the Jesus of debated shrines but the Christ of God, the Saviour of Mankind, the Universal Christ.

THE BACKGROUND OF THE SYNOD OF OKLAHOMA, U. S.*

By the Rev. J. W. Moseley, Jr., *Duncan, Oklahoma.*

Institutions, like individuals, are influenced by environmental and hereditary forces. The greatest influence in the life of an organization is a thoughtful, godly person or a man or woman of sanctified common sense. Henry Ford wrote into the unwritten history of his great organization this poetic principle:

"Back of the beating hammer
By which the steel is wrought,
Back of the workshop's clamor
The seeker may find the thought;
The thought that is ever master
Of iron and steam and steel,
That rises above disaster
And tramples it under heel."

The Synod of Oklahoma, U. S., now under consideration began its organized or institutional career in 1908, just about

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twenty-five years ago, in Durant, Oklahoma. At that time it had three Presbyteries, Indian, Durant and Mangum. Its visible elements were 1,974 members in 72 churches with 34 ministers. Today it has 4,325 members in 63 churches with 43 ministers. Its progress has been slow, with a constant struggle for existence. Among the Protestant churches of Oklahoma it is a veritable Benjamin. However, let us not be discouraged with its physical smallness, and let us not forget that God does not necessarily depend upon the mighty things of the earth to carry on his great work. Out of little Benjamin God gave to Israel and to the world two of its most forceful personalities, Saul the Son of Kish and Saul the Son of Tarsus. Each of these played a divine part in the progress of his kingdom. So out of the small Synod of Oklahoma have come and will come personalities of imperial power. If the Synod of Oklahoma is faithful to the ideals and aspirations of the Southern Presbyterian Church its fathers and founders will not have lived and labored in vain.

The topic of this article is "The Background of the Synod," in other words, the hereditary influences that have shaped its development; not what we have, or what we shall have, but what institutional and personal forces have given the Synod its dynamic power and its prophetic possibilities.

In a rapid and in a sketchy way I will endeavor to attract the attention of all who read to the forces—institutional and individual—that have fathered the Southern Synod of Oklahoma.

The Institutions.

And first, the American Board of Foreign Missions. No one dares forget that the Synod of Oklahoma is more than twenty-five years old. It is nearer one hundred and twenty-five years old. In its beginning the American Board was a primary factor. The past and present power of the Synod runs back into the missionary spirit of the American Board. In 1810 this Board was organized in Farmington, Connecticut, by a small group of Congregational ministers. In 1812 the General Assembly of the Presbyterian Church adopted the

Board as its Foreign Mission agency. This Board continued as the exclusive agency of the Congregational, Presbyterian and Reformed Churches until 1830. During this period the evangelization of the Indians in Georgia, Tennessee, Oklahoma, Mississippi and Arkansas had its origin and impetus. The combination of these churches in Foreign Mission work in those days was a very happy and harmonious inspiration, for all were thoroughly Calvinistic and Presbyterian and best of all whole-heartedly evangelistic. Let us not forget, however, that for fifty years before the organization of the American Board missionary work had been carried on in New England and in New York State by these churches. However, the magnificent manhood of the American Board is a rightful heritage of the Synod of Oklahoma. The history reaches back to 1803 when Gideon Blackburn drove his missionary stakes down in Chicamauga among the Cherokees.

(2) The Synod of South Carolina fathered the missionary work among the Chickasaw Indians. While the missionary work among the Chickasaws was begun by Rev. Joseph Bullen in 1799, this work continued for only one ineffectual year. Not until 1819 did the Chickasaws have a permanent missionary work. In that year the Synod of South Carolina sent out two Presbyterian ministers, Rev. David Humphreys and Rev. T. C. Stuart. They rode horseback, with only saddlebags as baggage, from Columbia to Pontotoc, Mississippi. Near Pontotoc they established the Monroe Mission, named for President James Monroe. Here Rev. T. C. Stuart worked for many years and watched his mission grow into a well organized Presbyterian Church with Mingo Colbert as a ruling elder. In 1836 this church was transferred to the Indian Territory. It is possibly perpetuated in Sandy Creek Church at Filmore, Oklahoma.

(3) In the Synod of Mississippi and Alabama the old Tombeckbee Presbytery was a formative factor in the Indian mission work. The Mayhew Church near Starkville, Aberdeen and West Point was the mother church. Here the early missionaries Kingsbury, Wright and Byington with farm and school and church prepared the way for Indian Presbytery and the

Synod of Oklahoma. The Presbytery of Tombeckbee was organized out of the mission churches among the Choctaw and Chickasaw Indians. This Presbytery was in the State of Mississippi and reached from the Tennessee State line to the Gulf of Mexico. It was on the Mississippi side of the Tombeckbee River. It was organized in 1829 by request of the South Alabama Presbytery and by authority of the Synod of South Carolina and Georgia. It consisted of all the churches and ministers among the Choctaw and Chickasaw Indians. The ministers present at the organization were C. Byington, C. Kingsbury, Thomas Archibald, T. C. Stuart and Alfred Wright. Rev. Alfred Wright was the first Moderator and Rev. Cyrus Kingsbury was the first Stated Clerk. This Presbytery continued to be the church home of the Indians and their missionaries until 1836. In this year Rev. Cyrus Byington and Rev. Cyrus Kingsbury were dismissed to the Presbytery of Arkansas.

(4) The Presbytery of Arkansas which covered the whole State of Arkansas and the whole territory of the present State of Oklahoma was the home of the Indian work and the Indian missionaries until the fall of 1840. In this year the Indian Presbytery, still in existence, was organized by authority of the Synod of Mississippi and South Alabama. Its ministers included all the ministers and all the churches of the Choctaw, Chickasaw and Cherokee Nations. In 1852, or twelve years later, the following ministers make up the Indian Presbytery: Cyrus Kingsbury, Cyrus Byington, Alfred Wright, C. Copeland, Pliny Fisk, A. M. Watson, E. Hotchkin, and G. Pierson. In 1891, or fifty years later, Indian Presbytery was transferred from the Synod of Arkansas to the Synod of Texas. At this time the ministers were W. J. B. Lloyd, J. J. Read, Jonas Wolfe, F. H. Wright, Charles E. Hotchkin, J. Parker Gibbons, J. P. Turnbull, William Johnson, C. J. Ralston and Silas Cole. Indian Presbytery continued in connection with the Synod of Texas for seventeen years. In 1908 the General Assembly erected the Synod of Oklahoma with Indian, Durant and Mangum Presbyteries.

(5) The Presbyterian General Assembly through its Foreign Mission Board and Committee and its Home Mission Com-

mittee bore upon its heart and within its purse-strings the Synod of Oklahoma from Gideon Blackburn, 1803, unto W. J. B. Lloyd, 1908, a period of one hundred and five years. From 1835 until 1861 the Indian work in the Territory was manned and maintained by the Presbyterian Board of Missions. In 1861 the Presbyterian Church in the Confederate States of America and in the United States assumed the work under the care of its Foreign Mission Committee and carried it on until 1889. During this period the great and magnetic Leighton Wilson, the pious and prophetic M. H. Houston and the practical and progressive S. H. Chester gave character to the far western Presbytery among the Indians.

In 1889 after a generation under the fine influence of the Foreign Mission Committee of the Southern Presbyterian Church the Indian work was transferred to the Home Mission Committee of the same church. This was the year in which the western part of Indian Territory was opened for settlement to the whites under the name of Oklahoma Territory. At this time Rev. J. N. Craig was the Executive Secretary of Home Missions. Then follows Rev. S. L. Morris and then the present incumbent, Rev. Homer McMillan. These men were large factors in the development of the Synod of Oklahoma but as their activities and influence fall under separate topics I will pass to the individuals who have given inspiration and evangelistic momentum to the Oklahoma Synod in the hard-by and far-away background.

Individuals.

(1) The Inspirational Individuals. What a pity we do not have a brief history of each of the heroic men who make up the roster of workers among the Presbyterian Indians during its century of progress! Carlyle suggests that the history of institutions "is the essence of innumerable biographies." It will be impossible, if that be true, ever to have the perfect background of the Synod of Oklahoma, for it is impossible to present the biography of each personal factor in the Synod's development. It is equally impossible to sketch half the worthies in this brief outline. Nevertheless we may swiftly

and inadequately catch glimpses of a few of the mighty who have entered forcefully into the background of the Synod.

The inspirational men were John Elliott, David Brainerd and Jonathan Edwards. The Mayhew brothers of Martha's Vineyard, off the coast of Massachusetts, were doubtless the inspiration of all Indian missionaries but it seems that the three main inspirational forces of modern missions in America were first John Elliott, an English Presbyterian Puritan who lived from 1604 to 1690. For sixty years he devoted himself to the evangelization of the New England Indians. At one time his churches had over 3,600 members with native ministers and elders. His greatest work was the translation of the whole Bible into the Mohican language and its publication in America. While the last of the Mohicans has gone to his long home and the churches and elders and Bible are silent the spirit of John Elliott is vocal and volcanic for this and all ages. Second, David Brainerd, a young Presbyterian minister who was born in 1718 and died in 1747. He was commissioned and maintained by the Scottish Missionary Society. He labored at Stockbridge, Massachusetts. He was only 29 years old when he died but his few years among the Indians of Massachusetts and New York caught the imagination of the American Church and especially that of Jonathan Edwards, pastor of a Congregational Church of Northampton, Massachusetts. It is well to remember that Dr. Jonathan Edwards, easily the greatest of Americans, who lived from 1703 to 1758, began his ministry as pastor of a Presbyterian Church in New York State and concluded his life work as president of Princeton, a Presbyterian college of New Jersey. Dr. Edwards devoted many years to the evangelization of the Indians at Stockbridge, Massachusetts. Here he did some of his greatest literary work not the least of which was the writing of the biography of David Brainerd. This small book made David Brainerd and Jonathan Edwards large factors in the inspirational background of the Synod of Oklahoma.

These mighty men, Elliott, Brainerd, Edwards, were trying to make the Man of Galilee the Man of America. Under the spell of their influence was born the "Hay-stack Prayer

Meeting" of Williams College, not far from Stockbridge; the missionary impulse of the Synod of New York which sent Beattie and Duffield to the Muskingum River Indians of Ohio; which sent Gideon Blackburn and Cyrus Kingsbury to the Tennessee River as missionaries to the Southern Indians; which furnished the missionary impulse that organized the American Board in 1810.

(2) The Evangelistic Group. Religion is a practical affair as well as an idealism, so it becomes necessary to have men of consecration and of constructive genius if the work is to be advanced. Such men under the leadership of the Holy Spirit soon presented themselves, and we find Samuel A. Worcester, Cephas Washburn, Cyrus Kingsbury, Cyrus Byington, R. M. Loughridge, T. C. Stuart, David Humphries, Alfred Wright, David Wright, Loring Williams, E. Hotchkin, Samuel Moseley, Joseph Bullen and a long line of remarkable men giving themselves body and soul to the task of evangelizing the Five Tribes of Southern Indians. Passing by such notable men as R. M. Loughridge among the Creeks, Cephas Washburn among the Cherokees, E. Hotchkin among the Choctaws and many more of the first fathers, let us glance for a moment at Samuel A. Worcester among the Cherokees, Cyrus Kingsbury and Cyrus Byington among the Choctaws and T. C. Stuart among the Chickasaws.

Rev. Samuel Austin Worcester was one of the heroic missionaries of the American Board who gave his whole life to the Cherokee Nation. He was born in Worcester, Massachusetts, January 19, 1798. He died at Park Hill, Indian Territory, April 20, 1859. Dr. Worcester was educated at the University of Vermont and at Andover Seminary. He was ordained to the Christian ministry in the Park Street Congregational Church of Boston, Massachusetts, in 1825. On August 31, 1825, he left for the Brainerd Mission in Georgia. In Georgia among the Cherokees he labored zealously for the gospel like Paul of old in trial and in tribulation. In 1831 he was imprisoned for his loyalty to the Cherokee Nation and served in the Georgia penitentiary for several years in the garb of a felon. A full account of this great injustice may be read

in Walker's "Torchlights to the Cherokees," published by Macmillan. In 1835 Dr. Worcester came to the Dwight Mission in Indian Territory and served the Cherokees until his death twenty-four years later. In 1839 Samuel A. Worcester joined Arkansas Presbytery. In the following year Indian Presbytery was erected by the Synod of Mississippi. It included all the churches and ministers in the Choctaw, Chickasaw and Cherokee Nations. Dr. Worcester was a charter member of this Presbytery. Samuel A. Worcester descended from a royal line of New England Puritans. He was an able man far above the average and might have occupied elevated places in the East but like his Master he surrendered himself to an humble and obscure life of service among the Indians. Many years later his grand-daughter, Miss Alice M. Robertson, was elected to Congress from the State of Oklahoma. Miss Robertson is one of the most remarkable women of Oklahoma and has been given recognition for her talents in many ways.

Grant Foreman in his book, "A Traveler in Indian Territory," says of Dr. Worcester: "He was sentenced to serve four years in the penitentiary of Georgia at hard labor because of the moral support he and other missionaries were giving to the Cherokees in their effort to maintain their national integrity. Upon appeal the United States Supreme Court reversed and set aside the conviction and ordered Dr. Worcester's release from prison. . . . Rev. Mr. Worcester went to Indian Territory to continue his service with the Indians. Here he set up the first printing press where he printed hundreds of thousands of pages of tracts, school books and pamphlets for the benefit of the Indians."

Among the Choctaws Cyrus Kingsbury is easily the constructive genius and evangelist who laid the foundation of the Christian civilization that made the Choctaw Nation the most Christian Nation. Out of this small company of Indians have come remarkable personalities in every walk of life. Who will ever forget Will Durant as eloquent statesman, or Gabe Parker as finished educator, or Frank Wright as singing evangelist, or Allen Wright as preacher, or Silas Bacon as philanthropist? Only Cyrus Kingsbury, the indomitable New Englander, could

have fathered a civilization that produced such men as are mentioned by the score from such a small and unpropitious population.

When Cyrus Kingsbury died the whole Southern Presbyterian Assembly mourned because of the irreparable and immeasurable loss. Imbedded in the minutes of the General Assembly of 1871 is the following tribute:

"Rev. Cyrus Kingsbury D. D., the founder of the Choctaw Mission and for more than fifty years an active and untiring laborer in connection with it, departed this life on the 27th of June, 1870, after severe and somewhat protracted sickness. The last Assembly, being informed of his enfeebled condition, directed a letter of confidence and sympathy to be addressed to him. He lived to hear of the kind intentions of the Assembly but before the letter itself reached its destination he had been called up higher. Few ministers have left behind a brighter record. He had many noble associates in the missionary work, but to none more than himself are the Choctaws indebted for all the social, intellectual, civil and religious progress they have made in the last half century. His name is held in the highest veneration by that whole people, and eternity alone will show how much he has done to promote their spiritual and everlasting welfare."

Rev. Cyrus Byington was the scholar of the Choctaw missionaries. He spent nearly fifty years in sacrificial service in Mississippi and Indian Territory as an obscure missionary among the Choctaws. Dr. D. G. Brinton in the introduction of Byington's Choctaw Grammar says of Cyrus Byington:

"This eminent scholar and missionary, whose name is inseparably connected with the later history of the Choctaw Nation, was born at Stockbridge, Berkshire County, Massachusetts, March 11, 1793. When a well grown boy he was taken into the family of Mr. Joseph Woodbridge of his native town, from whom he received some instruction in Latin and Greek and with whom he afterward read law. In 1814 he was admitted to the bar and practiced a few years with success in Stockbridge and Sheffield, Massachusetts. After he reached manhood Mr. Byington became, as he expressed it, 'a subject

of divine grace.' He then resolved to forsake the bar and devote himself to missionary life. With this object in view he entered the theological school at Andover, Massachusetts, where he studied Hebrew and theology, and was licensed to preach, September, 1818. At this time he hoped to go to the Armenians in Turkey. But Providence had purposed for him another and an even more laborious field. For about a year he preached in various churches in Massachusetts, awaiting some opportunity for missionary labor. Toward the close of the summer of 1819 a company of 20 or 25 persons left Hampshire County, Massachusetts, under the direction of the American Board of Missions to go by land to the Choctaw Nation, then resident in Mississippi. They passed through Stockbridge in September and were provided with a letter from the Board, asking Mr. Byington to take charge of them and pilot them to their destination. He was ready at a few hours' notice.

"The company journeyed by land to Pittsburg, where they procured flatboats, and floated down the Ohio and Mississippi to a point near the mouth of the Yalobusha River in Mississippi, whence a land journey of 200 miles brought them to their destination, Mayhew Mission in Oktibbeha County, Mississippi. Throughout his missionary life Mr. Byington appreciated the value which a knowledge of the language and traditions of the Choctaws would have to scholars. From his arrival among them, therefore, he devoted assiduous labor to their language with a view to comprehend its extremely difficult construction and to render it available for the missionary and philological student. The first draft of his grammar was completed in 1834. It was written and rewritten until at the time of his death, which occurred at Belpre, Ohio, December 31st, 1868, he was at work upon the seventh revisal."

Rev. Cyrus Byington was not only the studious and painstaking scholar but he was a tireless Christian evangelist and churchman. He found time to attend all the church courts however tedious or expensive the trips. As a presbyter he was forceful and gave dignity and precision to this phase of the Lord's work. He found time to preach, to teach, to translate above the average missionary. A large part of the Choctaw

Bible and hymn-book consists of his scholarly translations. His monumental secular work was the reduction of the Choctaw language to a written language by the creation of a complete grammar and a practically perfect dictionary of the Choctaw language. The dictionary was published in 1915 by the Government Printing Office as edited by Swanton and Halbert.

Rev. Alfred Wright was the great educator of the Choctaws. At Mayhew in Mississippi and at Wheelock in Indian Territory he thrilled the Choctaws with the value of education. Under his influence illiteracy among the Choctaws was reduced to a minimum. Under his roof and parental guidance Allen Wright, the greatest of the Choctaws, grew up to be an educated preacher, statesman and prophet of the Choctaw Nation. Alfred Wright is buried at old Wheelock Academy in an almost forgotten and greatly neglected grave. While the most versatile of the early missionaries he is almost a forgotten personality. However in the Wheelock Cemetery the good friends of Rev. Alfred Wright erected a monument with the following loving inscription:

"Sacred to the memory of the Reverend Alfred Wright who entered into his heavenly rest March 31, 1853, aged 65 years. Born in Columbia, Connecticut, March 1, 1788. Appointed missionary to the Choctaws, 1820. Removed to this land, October 1832. Organized Wheelock Church, December 1832. Received to its fellowship 570 members. As a man he was intelligent, firm in principle, prudent in council, gentle in spirit, distinguished for self government, kindness and gravity, and conscientious in the discharge of every relative and social duty. As a Christian he was uniform, consistent, strong in faith, constant and fervent in prayer, sound in doctrine, holy in life, filled with the spirit of Christ and peaceful in death. As a physician he was skillful, attentive, ever ready to relieve and comfort the afflicted. As a translator he was patient, investigating, and diligent, giving to the Choctaws in their own tongue, the New and part of the Old Testament and various other books. As a minister his preaching was scriptural, earnest, practical, and rich in the full exhibition of gospel truth. He was laborious, faithful, and successful. Communion

with God, faith in the Lord Jesus Christ, and reliance upon the aid of the Holy Spirit, made all his labours sweet to his own soul, and a blessing to others. In testimony of his worth and their affection, his mourning friends erect this tablet to his memory."

The most beloved, the tenderest and gentlest spirit that touched and transformed the Indians of the South was a Southerner, Rev. T. C. Stuart of South Carolina. He was "Father Stuart" to the Indians and the Whites of the Chickasaw Nation for a score of years. In a critical moment of the Chickasaws, Father Stuart reached them at Pontotoc, Mississippi. In a few years of gospel preaching and teaching he transformed some of the people into Christian families, such as the Colberts. These families fixed the religious ideals of the Chickasaws down to the present time. Malone in his history of the Chickasaws says of Father Stuart:

"T. C. Stuart reached the Chickasaw Nation in 1820. Ishtehotopa the King granted him a charter for a mission. In January, 1821, Mr. Stuart selected the place to establish his permanent mission on the 'Chickasaw Trail' eight or nine miles south of Pontotoc, Mississippi, and named it Monroe Mission. Houses were erected, a farm opened, a school established, and the gospel was preached to the Indians with much success. Mr. Stuart continued his work among the Chickasaws until the removal west in 1836. He was universally respected and loved by both Indians and Whites and was affectionately called Father Stuart. He lived until his ninetieth year, passing from time to eternity in Tupelo, Mississippi. His ashes were carried to and interred in the old Chickasaw Cemetery near Pontotoc, Mississippi." Unlike Byington, Kingsbury, Wright, Hotchkin and others Stuart did not follow the Indians to the Territory. He remained in Mississippi and ended his days preaching to the Whites. Mrs. Julia Daggett Harris says of Father Stuart: "Mr. Stuart was a constant visitor at my father's home and his visits were always times of delight to the whole family. He was a genial, kind disposition and old and young found him very companionable. He was a typical, educated South Carolinian and radiated an air of culture and refinement. In

his religious life he was a rigid Presbyterian and lived as if his life was for God and His glory."

In the latter days of the Background—the post-bellum days of almost extinction—the latter day saints among the Chickasaws and Choctaws were the unconquerable Presbyterian preachers, Jonas Wolfe, J. J. Read, Allen Wright, W. J. B. Lloyd, J. Parker Gibbons and Silas Bacon. The recital of the deeds and heroic character of these saints must fall within the scope of other papers. It seems to me, however, that Jonas Wolfe, Allen Wright and Silas Bacon are with us in spirit and that their great spirits of unswerving devotion to Indian evangelization are urging us of this Synod to carry on the work so nobly begun and so heroically sustained by the fathers of our church. We are standing today in the sacred precincts of O. P. Stark and Silas Bacon. Silas Bacon, the fullblood Choctaw, was one of the greatest of his race. Inscribed on a tablet marking the burial-place of Sir Christopher Wren in London's Saint Paul are the words, "If thou seek his monument, look about thee." It may be reiterated with emphasis that if you would see a monument to Silas Bacon look around. Here upon the hallowed ground of Goodland Orphanage and School you see in the ornate buildings and in the aspiring youths the everlasting monument of one of the noblest of nature's noblemen.

KEEP UP YOUR READING!

In this, the fourth published list of books available for extension loans from the Seminary library, a slight variation in arrangement may be noticed. So that a larger number of entries might be included in the limited space at the disposal of this department, annotations have been omitted from the citations and the books have been entered under broad subject headings.

An extensive annotated list of books relating to Christian Sociology is in preparation for the April issue of the REVIEW

and for that reason no group of works in the field of Sociology has been included in the present list.

REGULATIONS GOVERNING EXTENSION LOANS.

1. Excluding reference works, commentaries, books reserved for students' collateral reading and books for which there is a special demand on the campus, any volume in the library's collection may be borrowed by a minister of the Southern Presbyterian Church. A mailing service is maintained for out-of-town borrowers.
2. As many as four books may be borrowed at one time.
3. Books are lent for a period of two weeks and the loan may be renewed (by postal card) for an additional two weeks if application for renewal is made on or before the date when the book is due at the library. In special cases additional renewals may be granted. A fine of three cents a day is charged for each book kept overtime. The library reserves the privilege of recalling any book for which an urgent demand arises on the campus.
4. No fee is charged for this service, but all postal charges are assumed by the borrower. A small cash deposit with the library is a very satisfactory way of caring for this expense. Under United States Postal Laws and Regulations (No. 444½) books may be mailed at a very low rate within the bounds of the third parcel post zone. A shipping label citing this regulation is enclosed in each package of books sent from the library.
5. Because of the heavy demand for certain titles it is well to specify alternate choices when requesting a book.

A SELECTED LIST OF RECENT ADDITIONS AVAILABLE FOR EXTENSION LOAN.

Old Testament.

Church, Mrs. B. P. *The Israel Saga.* New York, Macmillan, 1932.

Garstang, John. *The Hittite Empire.* New York, R. R. Smith, 1929.

Olmstead, A. T. E. *The History of Palestine and Syria.* New York, Scribner, 1931.

New Testament.

Barth, Karl. *Epistle to the Romans.* New York, Oxford University Press, 1933.

Barth, Karl. *The Resurrection of the Dead.* New York, Revell, 1933.

Borchert, Otto. *The Original Jesus.* New York, Macmillan, 1933.

Denny, W. B. *The Career and Significance of Jesus.* New York, T. Nelson, 1933.

Goodspeed, E. J. *The Meaning of Ephesians.* Chicago, University of Chicago Press, 1933.

Grant, F. C. *The Growth of the Gospels.* New York, Abingdon Press, 1933.

Levison, Nahum. *The Jewish Background of Christianity.* Edinburgh, T. & T. Clark, 1932.

Scott, C. A. A. *Living Issues in the New Testament.* New York, Macmillan, 1933.

Church History and Christian Literature.

Case, S. J. *The Social Triumph of the Ancient Church.* New York, Harper, 1933.

Koch, G. A. *Republican Religion; the American Revolution and the Cult of Reason.* New York, Holt, 1933.

Mackay, J. A. *The Other Spanish Christ; a Study in the Spiritual History of Spain and South America.* London, Student Christian Movement Press, 1932.

Mays, B. E. *The Negro's Church.* New York, Institute of Social and Religious Research, 1933.

Williams, Michael, ed. *The Book of Christian Classics.* New York, Liveright, 1933.

Education and Religious Education.

Coe, G. A. *Educating for Citizenship; the Sovereign State as Ruler and as Teacher.* New York, Scribner, 1933.

Gruenberg, B. C. *Parents and Sex Education; For Parents of Young Children.* New York, Viking Press, 1932.

Hayward, P. R. *Young People's Method in the Church.* New York, Abingdon Press, 1933.
Kilpatrick, W. H., ed. *The Educational Frontier.* New York, Century, 1933.
Knapp, F. L. *Leadership Education in the Church.* New York, Abingdon Press, 1933.
Moore, G. V. *Improving the Small Church School.* St. Louis, Mo., Bethany Press, 1932.
Neilson, W. A. *Roads to Knowledge.* New York, Norton, 1932.
Pressey, S. L. *Psychology and the New Education.* New York, Harper, 1933.
Richmond, W. V. *The Adolescent Boy; a Book for Parents and Teachers.* New York, Farrar & Rinehart, 1933.
Skinner, M. E. *Children's Work in the Church, For the Church Without Separate Departments.* Nashville, Tenn., Cokesbury Press, 1932.

Missions and Missionary Lands.

Chesterton, Mrs. Cecil. *Young China and New Japan.* Philadelphia, Lippincott, 1933.
The Christian Faith To-day, Addresses . . . January, 1933. London, Student Christian Movement Press, 1933.
Faure, Félix. *The Devil in the Bush.* London, Carey Press, 1933.
Harvey, E. D. *The Mind of China.* New Haven, Yale University Press, 1933.
Hinman, G. W. *The American Indian and Christian Missions.* New York, Revell, 1933.
Kagawa, Toyohiko. *A Grain of Wheat.* London, Hodder & Stoughton, 1933.
Lattimore, Owen. *Manchuria, Cradle of Conflict.* New York, Macmillan, 1932.
Laymen's Foreign Missions Inquiry. Commission of Appraisal. *Fact-finders' Reports; Regional Reports.* New York, Harper, 1933. 7v.
Warburton, S. R. *The Making of Modern Missions.* New York, Revell, 1931.

Religion and Religions.

Anesaki, Masaharu. *History of Japanese Religion With Special Reference to the Social and Moral Life of the Nation.* London, K. Paul, Trench, Trubner, 1930.

David-Neel, Mme. Alexandra. *Magic and Mystery in Tibet.* New York, Kendall, 1932.

Friess, H. L. *Religion in Various Cultures.* New York, Holt, 1932.

Joad, C. E. M. *The Present and Future of Religion.* New York, Macmillan, 1930.

Jones, L. B. *The People of the Mosque.* London, Student Christian Movement Press, 1932.

Kuhn, A. B. *Theosophy; a Modern Revival of Ancient Wisdom.* New York, Holt, 1930.

Swift, A. L. *Religion Today, a Challenging Enigma.* New York, McGraw-Hill, 1933.

Thompson, H. P. *Worship in Other Lands; a Study of Racial Characteristics in Christian Worship.* London, Society for the Propagation of the Gospel in Foreign Parts, 1933.

Philosophy. Ethics.

Bower, W. C. *Religion and the Good Life.* New York, Abingdon Press, 1933.

Brightman, E. S. *Moral Laws.* New York, Abingdon Press, 1933.

Cabot, R. C. *The Meaning of Right and Wrong.* New York, Macmillan, 1933.

Muirhead, J. H. *Rule and End in Morals.* London, Oxford University Press, 1932.

Psychology.

Dewey, John. *How We Think.* Boston, Heath, 1933.

Dresser, H. W. *Knowing and Helping People; a Study of Personal Problems and Psychological Techniques.* Boston, Beacon Press, 1933.

Dunlap, Knight. *Habits, Their Making and Unmaking.* New York, Liveright, 1932.

Garnett, A. C. *The Mind in Action; a Study of Motives and Values.* London, Nisbet, 1931.

Heidbreder, Edna. *Seven Psychologies.* New York, Appleton-Century, 1933.

Holman, C. T. *The Cure of Souls, a Socio-psychological Approach.* Chicago, University of Chicago Press, 1932.

Lankard, F. G. *Difficulties in Religious Thinking.* New York, Abingdon Press, 1933.

Leys, Wayne. *Religious Control of Emotion.* New York, R. Long and R. R. Smith, 1932.

Murphy, Gardner. *General Psychology.* New York, Harper, 1933.

Robinson, E. S. *Man as Psychology Sees Him.* New York, Macmillan, 1932.

Worcester, Elwood. *Making Life Better; an Application of Religion and Psychology to Human Problems.* New York, Scribner, 1933.

Practical Theology.

Eastman, Fred. *Drama in the Church; a Manual of Religious Drama Production,* by Fred Eastman and Louis Wilson. Chicago, Willett, Clark, 1933.

Frost, Bede. *The Art of Mental Prayer.* Milwaukee, Wis., Morehouse Publishing Co., 1932.

Jones, E. S. *Christ and Human Suffering.* New York, Abingdon Press, 1933.

Newton, J. F., ed. *If I Had Only One Sermon to Prepare.* New York, Harper, 1932.

Norton, W. B. *Church and Newspaper.* New York, Macmillan, 1930.

Prichard, H. A. *The Minister, the Method and the Message; Suggestions on Preaching.* New York, Scribner, 1932.

Smith, R. L. *Winning Ways for Working Churches.* New York, Abingdon Press, 1932.

Weir, W. F. *Giving the Men a Chance.* Chicago, Priv. Pub., 1931.

Zollmann, C. F. G. *American Church Law.* St. Paul, West Publishing Co., 1933.

Systematic Theology and Christian Thought.

Ferm, V. T. A., ed. *Contemporary American Theology; Theological Autobiographies.* New York, Round Table Press, 1933. Vol. 2.

Garvie, A. E. *Christian Belief in God; in relation to Religion and Philosophy.* London, Hodder & Stoughton, 1933.

Keller, Adolf. *Karl Barth and Christian Unity; the Influence of the Barthian Movement Upon the Churches of the World.* New York, Macmillan, 1933.

Knudson, A. C. *The Doctrine of Redemption.* New York, Abingdon Press, 1933.

McConnachie, John. *The Barthian Theology and the Man of Today.* London, Hodder & Stoughton, 1933.

McGiffert, A. C. *A History of Christian Thought, Vol. 2, The West—From Tertullian to Erasmus.* New York, Scribner, 1933.

Mackenzie, Donald. *Christianity—the Paradox of God.* New York, Revell, 1933.

Means, Stewart. *Faith; an Historical Study.* New York, Macmillan, 1933.

Taylor, R. O. P. *Does Science Leave Room for God?* Nashville, Tenn, Cokesbury Press, 1933.

Waterhouse, E. S. *What is Salvation?* Nashville, Tenn., Cokesbury Press, 1932.

Sermons.

McAlpin, E. A., ed. *Prize Sermons.* New York, Macmillan, 1932.

Macartney, C. E. N. *Sermons From Life.* Nashville, Tenn., CokesburyPress, 1933.

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Any book noticed in these pages may be secured at publisher's price from The Presbyterian Committee of Publication, Box 1176, Richmond, Va.

EXEGETICAL THEOLOGY.

The Bible and The Quest of Life. *By Bruce Curry.* Oxford Univ. Press, New York. 316 pages. $1.75. This book comes as near being a sermonic gold mine as anything I have seen. In the form of a series of 52 church school lessons covering the whole Bible, the studies are organized around as many problems now facing us, arranged in the approximate order in which we find them in the Bible narrative. In each treatment there is first a statement as to how the problem first came up, then a reference to several passages in which it is treated, giving brief commentary on each, then a summary of the "lesson viewpoints" in tabular form, then a tabulated list of "values for modern thought and life." It will be seen that there are thus at least 52 sermons already outlined in the book, and the treatment is often so full as to provide material for several sermons. Add to that the fact that Dr. Curry almost always selects problems which are really live issues and that his Scripture selections and his observations on them are always really pertinent, and the book becomes invaluable. Dr. Curry is, of course, a progressive, but his handling of theological problems is remarkably conservative; indeed he several times goes quite out of his way to defend the traditional interpretations. D. R. B.

THE BIBLE GOOD READING. *By Albert J. Beveridge.* Houghton Mifflin Co., New York. 94 pages. $1.00. A well written little book re-issued after the author's death. It is rather sketchy and disconnected but contains some very vivid examples of its title. He sketches from the Old Testament the lives of David, Moses, some of the common-sense maxims of Solomon, some examples of love, courtship, marriage and intrigue; and from the New Testament short stories of Saul—Paul. "The Bible," says he, "is the most quotable book in the world."

E. T.

THE PROPHETS OF ISRAEL. *By S. Parkes Cadman. Illustrated by Frank O. Salisbury.* The Macmillan Co., New York. 197 pages. $3.50. This is the most beautiful and tasteful book I have seen in a long while. It is a splendid example of the book-maker's art. It contains twenty essays and character studies on the prophets done in Dr. Cadman's finest literary style. These essays are gems of compact comprehensiveness. He makes one live with the prophets both in the times of the prophets and in our own times. The view-point is modern, as we would expect. Another distinctive feature of this book are the full page Salisbury illustrations done in color and in monochrome. There are ten of these portraits of the prophets which make an interesting study in themselves. The artist seems to have caught the spirit of these Hebrew prophets and transferred it to his canvas. This book is admirable for gift purposes.

J. C. S.

JESUS THE LIGHT OF THE WORLD. *By Frederick F. Kramer.* Fleming H. Revell Co., New York. 191 pages. $1.50. All that the author claims for this book is that it is a consecutive, chronological narrative of the ministry of Jesus, in the words of the Four Gospels, without verse or chapter. Each chapter has some explanatory words that the setting may be better understood. It has five main divisions corresponding to the course of Christ's life: Dawn—Morning—Noon—Evening—Darkness. The book will be of use to those who want a connected story of Christ's life.

E. T.

CHRIST'S WORDS FROM THE CROSS. *By Samuel M. Shoemaker.* Fleming H. Revell Co., New York. 54 pages. To the Christian there must ever be attached a deep interest in the last words of Jesus on the cross. They are words which have relation to His enemies—a penitent—His mother—His Father—and His own needs. Dr. Shoemaker has contributed much to their understanding in his little book.

E. T.

HIS OWN RECEIVED HIM NOT, BUT. *By Donald Grey Barnhouse.* Fleming H. Revell Co., New York. 185 pages. $1.50. The author of this book claims that the turning point in the earthly ministry of

Jesus is found in the little word, "But," in John 1:11-12. The ministry of Jesus is divided by this word into two distinct parts in which He was doing two absolutely different things. In the first part He was approaching "His Own": the Jews. This period came to an abrupt conclusion, and, after a definite break when "His Own received Him Not," He began offering the Gospel of Grace to the world. This division explains many things that Jesus said and did, changes in His method of teaching which otherwise seem contradictory. With this thought in view the book leads us through many of the incidents in the life of Christ. E. T.

THE MEANING OF EPHESIANS. *By Edgar J. Goodspeed.* The University of Chicago Press, Chicago. 170 pages. $2.00. The bulk of this volume is a reprinting of the Greek text of Ephesians, phrase by phrase, in parallel columns with similar phrases found in Colossians and other Pauline letters. Dr. Goodspeed finds that 88 per cent of these phrases are "convincingly paralleled" in the other Pauline letters, three-fifths of them being paralleled by Colossians alone. He notes that every one of the Pauline letters which we have (the pastorals are not considered) is echoed in Ephesians. A running commentary on the book itself notes that favorite Pauline subjects such as the Jew-Gentile controversy and the imminent return of Christ are not mentioned, while the non-Pauline phrases bring out interest in just such theological and liturgical and ecclesiastical developments as we know to have taken place in the generation following the death of Paul.

Dr. Goodspeed's conclusion is that some Christian living in the vicinity of Colossae or Laodicea and therefore already familiar with Colossians and Philemon (the letter to the Laodiceans) was moved by the publication of Luke-Acts to search in the cities there connected with the name of Paul and to gather together the collection of Paul's letters which has come down to us. In publishing them he prefaced them by a general letter written in Paul's name (which he insists was a common and not a reprehensible practice) in which he summarized more or less popularly the teaching of the letters, making, quite unconsciously perhaps, those omissions and additions which would commend them to readers of his generation. This summary later became associated with Ephesus, and has come down to us under that name. It is a little early to pass judgment on so complicated a theory, but at least the case is well argued, and it raises a number of questions which will be well worth further study. D. R. B.

MOORING MASTS OF REVELATION. *By Melvin G. Kyle.* Fleming H. Revell Co., New York. 217 pages. $2.00. This book might well be entitled "Walking in the Footsteps of the Great Men of the Bible." Dr. Kyle brings his intimate knowledge of the land, drawn from his

research work, to bear upon some of the great scenes and characters of the Bible—the Patriarchs—Moses—the Prophets—our Lord in His Galilean and Judean ministries—the Apostles and Evangelists. It is most interestingly written and will enrich the minister's library and heart. E. T.

SYSTEMATIC THEOLOGY.

INVITATION TO PHILOSOPHY. *By Durant Drake, Professor of Philosophy at Vassar College.* 1933. Houghton Mifflin Co., Boston. 529 pages. $3.25. This is an introductory text in philosophy written in the author's clear, engaging and often brilliant style. Professor Drake is a realist, a humanist and, at bottom I think, a naturalist. He is against the supernatural, against any authoritative revelation, against miracles. The book is a dogmatic attack upon dogma, an intolerant plea for tolerance, a resolute endeavor to replace both faith and superstition by scientific rationalism. There are illuminating, pro and con discussions of: truth, realism, idealism, space, time, matter, energy, relativity, evolution, purpose, causality, mind and body, freedom of the will, values, God, human destiny. The argument is largely destructive and critical, seldom constructive. The book, which is destined to be studied by untold thousands of undergraduates, will prove immensely thought-provoking but highly disillusioning. That the author cherishes high ideals and writes so eloquently makes the effect all the more subtle. He is listed in *Who's Who* as a Congregationalist, but the reviewer cannot help thinking that he has drifted so far that he has forgotten what he owes to his Christian upbringing. One feels misgivings to see such a book in print. But the truth will prevail. D. M. A.

GUIDE TO MODERN THOUGHT. *By C. E. M. Joad.* Frederick A. Stokes Co., New York. 268 pages. $1.75. C. E. M. Joad, Professor of Philosophy at the University of London, in this readable and reliable interpretation of the views current in the field of science today meets a need felt by many ministers. In brief compass the book gives an exposition of the recent significant developments in the various sciences together with the implications of these for our thinking about life, about human nature and about the universe of which we are a part. The author writes for the interested layman, taking no familiarity with scientific terminology for granted and avoiding all abstruse philosophical speculation.

The materialistic outlook of nineteenth-century science with its mechanistic interpretation of the universe and evolutionary explanation of life in terms of matter is taken as the point of departure. Current behavioristic psychology is seen as the natural culmination of this nineteenth-century outlook. The major portion of the book

is then given to recent scientific developments which appear to render this whole materialistic point of view invalid. In the physical sciences this means the position commonly associated with the Cambridge scientists, Eddington and Jeans; in the realm of biology the new outlook is related to Bergson's vitalism and his interpretation of evolution as creative; in psychology the two developments taken as most significant are psychical research or spiritualism and the thought of Freud.

With penetrating insight and illuminating analogy Professor Joad gets at the heart of each position considered, then in incisive fashion suggests its implications and raises pertinent questions concerning its validity. Especially good is his treatment of the new physics and the Freudian psychology, but a more stimulating and intelligible introduction to and interpretation of the contemporary scientific outlook as a whole will be difficult to find. In a few places the author's own point of view, which will not be completely acceptable to most readers, is given too much attention but this does not really interfere with the usefulness of the book. R. F. D.

CHRISTIANITY THE PARADOX OF GOD. *The James Sprunt Lectures, 1933. By Donald Mackenzie, D. D.* Fleming H. Revell Co., New York. 221 pages. $1.50. As the title indicates, this book concerns itself primarily with the study of the renewed emphasis on the paradox in modern thought. Dr. Mackenzie shows a fine mastery of his subject. He thoroughly understands the nature of the paradox. In carefully balanced statements he guards against its abuse either to justify moral compromise or to assert the impossibility of thought. With true humility he leads the reader to the understanding of the paradox of faith,—the paradox which expresses the inadequacy of man's thought to comprehend fully the eternal truths of God.

While concerned primarily with the emergence of the paradox in the field of theology, Dr. Mackenzie does splendid service to the cause of Apologetics as he shows that the return to the recognition of the necessity of the paradox is not peculiar today to theology. Science, psychology and philosophy have all come to the place where they must pause in the presence of wonder and of mystery. The paradox which modern thought must face in these fields is a true preparation for the ultimate paradox which meets man in the revelation of God's justice and of God's love in the cross of Christ.

To a student of the Barthian theology Dr. Mackenzie's book is of unusual interest. It is not in any sense an exposition of the theology of crisis, but it is written by a thinker who has entered into a true appreciation of the main emphasis of the Barthian school. It is, therefore, an answer to Dr. Lowrie's plea that "men aware of our crisis and taught to understand it, should write in the spirit of the Critical

Theology and in a language understanded of our people." ("Theology of Crisis," 10.) H. R.

"Do Dead Men Live Again?" *By V. F. Storr.* Fleming H. Revell Co., New York. 254 pages. $1.50. This volume is by the Archdeacon of Westminster and is one of a series entitled "The Westminster Books," each written in answer to a live question, such as "Is Sin Our Fault?" "What Shall We Say of Christ?" etc. The authors are outstanding men in the Church of England and the Free Churches.

From a liberal viewpoint, and in the face of all that is being said by natural science, psychology, Biblical criticism, etc., the author makes out a good case for belief in personal immortality. He thinks that the resurrection of Jesus is credible and effectively argues that it is possible to believe in miracle, without assuming interference with natural law. There are illuminating chapters on "The Meaning of Survival," "The Soul," "Our Future Bodies," "Spiritualism," etc. His study of "The Teaching of Jesus" is especially interesting. Reluctant to accept the idea of eternal punishment, the author nevertheless points out the extremely grave words with which the Master warned the impenitent. There is a thought-provoking treatment of the doctrine of "Conditional Immortality," which teaches that man is not inherently immortal, but is a "candidate for immortality."

On the whole I find my faith in personal immortality strengthened by the careful reading of this book. It contains valuable homiletical material and is recommended for those who are not offended by the relatively liberal method of approach characteristic of most British authors. J. A. MacL.

And the Life Everlasting. *By John Baillie.* Chas. Scribner's Sons, New York. 350 pages. $2.50. One may fairly say that liberal Christianity at its best finds expression in the writings of Professor Baillie. Such an estimate is given ample confirmation by the present volume on eternal life. One of its significant contributions to Christian thinking at the moment lies in the striking way it relates our faith in eternal life to the concern with the things of this world so characteristic of the modern age. An element of permanent value in the Humanism of the Renaissance and its spiritual progeny down to our own day is insisted upon, a social idealism which has made impossible an entirely other-worldly interpretation of Christianity. It is convincingly shown, however, that the claims of this world can only have genuine meaning and value for us when grounded in a faith that the human spirit is eternal, not transient or accidental. Here all Humanism is ultimately self-defeating; hence the deep need of our age for a higher synthesis of its concern for human welfare with a vital faith in eternal life.

Following these introductory chapters is a comprehensive analysis

of the belief in immortality among primitive peoples, in Greek religion and philosophy, in Hinduism, in the Old Testament and in the New Testament. Of especial interest here is the discussion of the significance of the Resurrection for the Christian doctrine of immortality and of the uniqueness of the Christian position. Ultimately Professor Baillie reaches the conclusion that faith in eternal life is grounded for the Christian in the experience of a new quality of life in this world, a life with God made possible by Christ. Here it differs essentially from all pagan ideas of immortality which he classes as scientific, not religious. To these Christianity has a final contribution to make in its enhancement of the quality of life which alone can make immortality meaningful to an age already disillusioned with life as it is and having little taste for an unlimited amount of the kind it now knows.

Particularly thoughtful chapters are devoted to the logical grounds by which the immediate certainty of eternal life afforded in Christian experience can be rationally substantiated and to the nature of eternal life itself. The best that religious philosophy from Plato to Von Hügel has suggested is here used in stating the case for personal immortality. Professor Baillie's book is easily the most adequate analysis in recent years of the idea of immortality that is at once positive, and Christian in its conclusions, scholarly, and logical in its reasoning. All who are interested in such an approach, designed especially to relate the Christian faith in eternal life to modern thought and deal with the questions so often raised about its nature, will want it.

R. F. D.

THE RESURRECTION OF THE DEAD. *By Karl Barth*, translated by H. J. Stenning. Fleming H. Revell Co., New York. 223 pages. $1.50. The first half of this book is an analysis of the first fourteen chapters of I Corinthians through which Barth seeks to show their relation to the fifteenth chapter. In a masterly way he shows that Paul views the phenomena which are appearing in the life of the Corinthian church from the standpoint of that other life which is unveiled in the resurrection chapter. He asserts that "Paul sees in these conditions man rearing himself up—Christian man, but man nevertheless—rearing himself up against God. And in this he now perceives not only a danger but plainly *the* danger. For what is at stake in Christianity is the rule of God and nothing else." (Page 104.)

The last half of the book is given to a study of the fifteenth chapter. In this chapter Paul discloses his key position. "The Resurrection of the Dead is the point from which Paul speaks and to which he points." (107.) What then is Barth's doctrine of the resurrection of the dead? Barth believes in the existence of a world of God which is qualitatively distinct from the world of man. He believes

also that the closest approach that we have to a positive disclosure in time of this other world of eternity is in the appearance of the resurrection life of Christ. But even the resurrection of Christ does not accomplish the impossible. It does not reveal to earthbound eyes the full glory of the world of God. Even here there is no affirmation which cannot be expressed as the negation of a negation. But while the resurrection does not make visible the point from which Paul speaks, it does reveal the presence of this point. It does call man in time to realize the judgment placed on all of his life here by his knowledge of the existence of the eternal world of God.

The substance of the latter part of the book is ably expressed by Dr. Pauck. "The *resurrection of the dead* is a purely religious term which signifies that unspeakably radical change in the *quality* of human existence, and of existence in general, which it receives when its limitedness, its definite restriction by the fact of death, is realized. The abyss of meaning*less*ness which then opens up before us reveals at the same time a profundity of meaning*ful*ness. Death discloses the void and at the same time the eternal. It is only in the face of nothingness that life receives its *eternal* value. Such is the resurrection of the dead as Barth understands it." (Page 74.) H. R.

THE EPISTLE TO THE ROMANS. *By Karl Barth*, translated from the sixth edition by Edwin C. Hoskyns. Oxford University Press, London, New York. 547 pages. $7.00. This book will take rank as one of the major theological works published in English. It was the publication of the first edition of this commentary that first brought Barth to the attention of the theological world. According to one interpreter, the theological situation on the continent was changed overnight by the appearance of this book. The sixth edition, from which the present translation is made, is not identical with the earlier work. Completely rewritten it represents a maturer and more reflective piece of work.

The work in its present form will be for many years the source to which all those who wish to understand the Barthian theology must inevitably go. There are, however, a few considerations which if constantly borne in mind will be of great help to the English reader who would enter into the spirit of this commentary. Barth wrote in German with the theological situation in the Germany of post-war days constantly before him. There is much that he assumes that is quite unfamiliar to the average English reader. It would be well, therefore, before attempting this volume to read one or two of the lighter works that interpret Barth to the English world.

Again, the reader should realize in the beginning that he is dealing with a piece of writing that is not simple. It has a rich message for those who are willing to pay the necessary price, but to

be understood at all it must be approached in an unhurried fashion by those who are willing to take the time to ponder its meaning and to pay for the grasping of its message the price of serious mental endeavor.

We will not understand Barth if we judge his commentary by the standards that are usually applied to a commentary on a book of the New Testament. Dr. Pauck gives an apt description of the treatment which the book first received at the hands of German critics. "Academic theology did not consider the new contribution of any great value. It recognized the earnestness of the author's intention, but generally condemned him. He had written no commentary at all. Disregarding all well established methods of scientific exegesis, he had imposed his own ideas on the words of Paul, using the literary form of a commentary for the expression of his own theological thought." ("Karl Barth," 65.) In the strictest sense of the word, it is not a commentary on Romans. This would become clear if we compared it with such a work as Sanday and Headlam's famous commentary. Barth ignores the historical setting of Romans. He makes no attempt to deal in a critical way with the various grammatical constructions that are possible to a given sentence. Often he gives to the thought a twist that the original language will not bear. In so doing, he does not deny the value of the more orthodox type of commentary but he does assert its inadequacy. He has gone back to the Reformation thought of a commentary and has sought to do for our generation what Luther did for his generation in such a work as his Commentary on Galatians. He does claim that he has heard the Word of God that speaks in the words of Paul and that he has spoken under the compulsion of this divine word.

To appreciate fully the work we must bear in mind the circumstances under which it was written in disillusioned post-war Germany,—with the Negro on the Rhine and with the wealth of the German people swept away by an uncontrolled inflation. It does not follow, however, that we can dismiss the book on this account as unimportant. The time of man's despair is the time of God's opportunity. In the humbling of human pride the way was prepared for the vision of that other glory which is God's. But the origin of the book does much to explain its form. It came at a time in which the stern realities of life had made forever impossible that easy dream of progress which obsessed liberal Christianity. To Barth there was given the insight to enable him to bring to bear on this exaltation of human pride the full force of the great truths of God's Word. The work is a great protest against liberal Christianity. It is most valuable as a protest, as a much-needed protest. And just because America stands now where Germany stood in 1921, the voice that speaks through this book is a voice that America needs to hear.

But in justice to Barth, we need to remember, as he reminds us, that his *Romans* is the beginning of a development. The Barth who today is hurling his defiance at the Nazi attempt to control the German church is a very different man from the Barth who ten years ago dared to call into question the whole development of theology since Schleiermacher. The mature Barth has already answered many of the criticisms to which his earlier work is justly exposed.

Finally, we do well to remember that Barth is essentially a preacher of the Word, that to him "Theology is *ministerium verbi divini*." The book is written that it may lead its readers to hear the Word of God spoken through Paul to our generation. If it does this it will have accomplished its purpose. H. R.

THE BARTHIAN THEOLOGY AND THE MAN OF TODAY. *By John McConnachie.* Harper and Brothers, New York. 334 pages. $1.50. In reviewing McConnachie's first book, "The Significance of Karl Barth," it was possible to write: "This is the book to buy if you are only able to read one book on Barth. If you wish to read everything that has come out, this is the book to begin with." McConnachie's second book moves on an even higher plane than his first production. Taking the two books together, he is easily the ablest interpreter of Barth in Britain.

McConnachie sets out to show that the Barthian theology "is not a foreign product which we are seeking to import, but that it has its roots deep in that Reformed Faith which we share with our brethren in the Protestant Lands of Europe."

Of particular value is the manner in which he states the development which has taken place in Barth's thinking. Barth tells us in his Preface to the English edition of his epistle to the Romans that he has moved far beyond his earlier work,—so far that it "seems to have been written by another man to meet a situation belonging to a past epoch." The development within Barth's thought is a matter of great importance to those who are hoping that he will finally be prepared to give a vital statement for our age of the content of the Christian message. The mature Barth is less of the prophet and more of the theologian of the Word. Many of his early phrases such as the "Totally Other" have dropped from his vocabulary. There is less of destructive polemic and more of an attempt at constructive teaching. He leans less on Kierkegaard and Dostoyefsky and enters ever more deeply into the thought of Calvin and Luther. As a whole his spiritual pilgrimage is reassuring to those children of the Protestant Reformation.

As the title indicates, McConnachie seeks to do more than interpret Barth's thought. His book is an attempt "to plant the Word of God again in its proper place as the center and radius of Christian theology for the man of today." He seeks to bring the church

and modern society into the crisis which is created by the hearing of the Word of God for today. In this respect he has given us a book that is arresting and timely.

Perhaps the most valuable chapter in the book is the one which gives us a study of the Ethics of the Word. This particular aspect of the theology of crisis has been dealt with very inadequately in English. McConnachie's treatment is entirely too abbreviated, but it does give a suggestive statement of the lines along which the Barthian reconstruction of ethics must proceed. H. R.

THE CHRISTIAN EXPERIENCE OF LIFE. *By J. Harry Cotton.* Fleming H. Revell Co., New York. 160 pages. $1.50. The Joseph Cook Lectures in the Orient, 1931-32. Man cannot be explained by science or psychology alone. There is in him an outward and upward look for which these cannot account. He is a creature of many instincts, impulses and intents.

What has Jesus to say of this typical man? Faith is indispensable in all activities and relations in life. Faith in God is indispensable. God may be experienced. This experience is best realized through the revelation of God made in Jesus Christ. Of this revelation the cross is the crowning point. The cross of Christ is the best guarantee of true Democracy and Personal Freedom and Immortality. E. T.

HISTORICAL THEOLOGY.

A HISTORY OF THE CHRISTIAN CHURCH. *By Lars P. Qualben.* Thomas Nelson and Sons, New York. 590 pages. $2.50. No one-volumed history of the Christian Church is altogether satisfactory, but this is one of the best. It is full, accurate (on the whole) and readable. Charts, review questions, topics for special studies and excellent bibliographies render it serviceable for class work. It has the unusual advantage of being written from an orthodox standpoint. Dr. Qualben is a Lutheran, but his work is thoroughly impartial and fair. E. T. T.

LEHRBUCH DER DOGMENGESCHICHTE, DRITTE, vermehrte und verbesserte Auflage. *By Reunhold Seeberg.*

Erster Band: Die Anfänge des Dogmas im nachapostolischen und altkatholischen Zeitalter, Leipzig, 1922.

Zweiter Band: Die Dogmenbildung in der Alten Kirche, Leipzig, 1923.

Dritter Band: Die Dogmengeschichte des Mittelalters, Vierte Auflage, Leipzig, 1930.

Vierter Band; erste Abteilung: Die Entstehung des protestantischen Lehrbegriffs, Vierte Auflage, Leipzig. 1933.

Band IV, 2 Hälfte: Die Fortbildung der reformatorischen Lehre und die gegenreformatorische Lehre, Zweite und dritte Auflage, Leipzig, 1920.

With the arrival of the fourth volume listed above it seems proper to congratulate the venerable professor of Berlin upon the completion of his comprehensive and exhaustive treatment of the whole field of the history of dogma. Dr. Seeberg has been able to write not only a single edition of the history of this great subject, but to complete a third, and in part a fourth, edition of his *magnum opus*. This full German treatment of the subject makes an excellent background for the smaller and more popular treatments to be found in English.

The Berlin professor is a representative of the positive historical school of German theologians. This school teaches that every judgment concerning objective being is subjectively conditioned. From the fact of Christian faith and love Seeberg reasons to their cause, Christ. "Bin ich, so ist er." The reviewer shares Prof. E. Schaeder's criticism that this position is anthropocentric. He also naturally differs from Seeberg in the doctrine of inspiration and from his minimistic interpretation of the place of the Virgin Birth in the Gospel tradition, etc.

However it is a pleasure to acknowledge valuable helps found in every part of this important work. Seeberg regards dogma as a necessity of the religious and ecclesiastical life. The evangelical church cannot sink into an undogmatic Christianity without losing its very life. In discussing the primitive church the Berlin professor has done noteworthy work on "the Gospel of the Forty Days"; "The Catechism of Primitive Christianity"; Paul's identification of Christ with Jehovah-Adhonay. Nicaea marked the victory of the Christian thought of God over rational speculation concerning Deity. In the mediaeval period Anselm's form of the doctrine of the atonement is based on the church praxis rather than on Germanic law. Luther's doctrine of God as sovereign will acting in gracious love receives excellent treatment. Calvin is a Lutheran who received the Luther impulse through Bucer and modified it in a practical direction under the influence of Strasburg and Zurich.

This notice may properly conclude with Dr. Seeberg's statement of the New Testament sources: "Everything that is common throughout the NT Scriptures has its source either in the Old Testament, or in the circle of representations of Judaism, or in the revelation of Christ. To the last source goes back now such elements as the triadic belief in God, the conviction of the Deity of Christ, the thought of the world mission, the confession to the name of Christ, the baptism into Christ." W. C. R.

PREACHERS PRESENT ARMS. *By Ray H. Abrams.* Round Table Press, New York. 297 pages. $2.50. This is the most disturbing book I have read in months. And yet it is made up mostly of utterances from the mouths of clergymen. It is in fact a comprehensive

record of the attitude of ministers of the church of Christ during the World War. That record is one that every minister ought to know. It ought to leave him profoundly disturbed. For the leading ministers of the church, and by inference the rank and file of the ministry, supported the world war with hysterial fervor. The war became for them a holy crusade, hatred of the Germans was inculcated as a religious duty, the killing of German youth was made a service to Christ. Ministers took the "verdicts of the Administration and proclaimed them as the judgments of Almighty God."

Of course that is not the whole picture. Though there were no notable pacifists in the South there were many ministers and many chaplains who refused to make hate of the Germans a manifestation of religion and who never prayed for the success of the Allied arms. Nonetheless the record, as preserved by Dr. Abrams, cannot be impeached.

Dr. Abrams does not attempt to pillory the clergymen. He is careful to point out that educators, scientists, philosophers, historians and ministers were all swept off their feet by the war hysteria in exactly the same way as representatives of the Chamber of Commerce. He notes that all those who ordinarily mold human thought were dependent upon propaganda for their knowledge of the war and that almost invariably their moral judgments were warped. Nonetheless it is significant that Christians, "while claiming to be motivated by the teachings of Jesus and superior humanitarian desires, did not in general demonstrate any different code of ethics or type of behavior from the unbelievers."

Dr. Abrams thinks that the present pacifist tendency among the clergy is only a natural reaction from the war hysteria. Parsons have led the attack in every other war. It is natural to assume that they will do so again. Perhaps. But this book offers one of the best prophylaxes that I know. E. T. T.

THE THIRD AMERICAN REVOLUTION. *By Benson Y. Landis.* Association Press, New York. 156 pages. Paper, $1.00. Cloth, $1.75. This little book has been aptly described as "a relief expedition to those lost in the jungle of headlines grown up around the new deal." According to the author, the first American Revolution, 1775-83, was a struggle between the agricultural colonies and the metropolis of London; the Second American Revolution, 1861-65, was a conflict for the control of the national government between the planters of the South and the alliance of Eastern industrialists and Middle-Western farmers; the Third American Revolution, that of 1933, is largely, in its origin, a clash between the South and West versus the industrial and financial East. The author interprets the forces which have brought about industrial planning, farm relief, inflation moves and other indications of collectivism as it contends against the old rugged

individualism. It is a most valuable book to those seeking proper orientation, correlation, and cooperation for the religious forces, and to prevent easy misunderstandings as to directions and aims in our present social order in the United States. The book carries several pages of questions and discussions designed to make the treatise into a study book. The book is basic to a Christian understanding of the economic order. R. C. L.

THE DEVELOPMENT OF MODERN CATHOLICISM. *By Wilfred L. Knox and A. R. Vidler.* Morehouse Publishing Co., Milwaukee, Wis. 319 pages. $2.75. Many recent books have appeared dealing with the Anglo-Catholic movement in the hundred years that have passed since Keble preached his famous sermon in Oxford on the National Apostasy. One of the most interesting of these books is "The Development of Modern Catholicism," which traces the development of the theology of the Anglo-Catholic movement from Tractarian times, the famous Lux Mundi, Essays Catholic and Critical, and onward to the present day. It is in fact the appearance and growth of liberal theology in the Anglo-Catholic movement that is described, the acceptance of the critical and scientific method as applied to the historic theology of the church. Though it is a study of the theological progress of a single segment of the church, it has great interest and real value for any student of modern Christian thought. E. T. T.

AMERICAN PREACHERS OF TODAY. *By Edgar DeWitt Jones.* Bobbs Merrill Co., Indianapolis. 317 pages. $2.00. Again, the Preacher passes in review! How long will this parade of the "brain trust" of the ministry continue? Well, this time it is really different, for Dr. Jones has arranged this parade in such proportions and on such a plan as to possibly interest the layman as well as the minister. He not only gives the story of the preacher from "Who's Who" but also gives excerpts from sermons, and comments designed to show the "What's What" of the preacher. All in all, after reading this book of 317 pages, one feels as though he had visited a gallery of brilliant portraits, including Protestant, Catholic, Jew, fundamentalist, modernist, scholar, expositor and evangelist; and all so plainly portrayed that one can almost see them as they stand before their audiences of thousands each week. Those so presented include Harry Emerson Fosdick, Merton S. Rice, Peter Ainslie, Charles E. Jefferson, Stephen S. Wise, Gaius Glenn Atkins, Ernest Fremont Tittle, Frederick F. Shannon, Mark A. Mathews, Burris A. Jenkins, Charles Reynolds Brown, Frederick Cowin, Bernard C. Calusen, Charles E. Coughlin, James Isaac Vance, Joseph A. Vance, Lynn Harold Hough, Clarence Edward Macartney, Frederick B. Fisher, Raphael H. Miller, Chester B. Emerson, Robert Freeman, William L. Stidger, Joseph Fort Newton, Reinold Neibuhr, Henry Sloan Coffin, Charles Clayton Morrison, George A.

Buttrick, G. Campbell Morgan, George W. Truett, S. Parkes Cadman, John Haynes Holmes. Southerners take comfort in the inclusion of the two Vance Brothers and George W. Truett. In portraying these men, Dr. Jones does it most sympathetically while showing them to us as far as possible at full portrait, with hobbies, pastoral practices and pulpit excellences. Meet them! They compose a great and attractive company of leaders in the spiritual life of America, and you will be well repaid if you visit this gallery and witness this parade of great men. The author, feeling sorry for the rest of us, dedicated his book "To the unknown preacher, whose obscure and sacrificial life is hid with Christ in God and therefore fruitful forever." We thank him for that. R. C. L.

THE CHURCH LOOKS AHEAD: AMERICAN PROTESTANT CHRISTIANITY, AN ANALYSIS AND A FORECAST. *Edited by Charles E. Schofield.* The Macmillan Co., New York. 400 pages. $3.00. As suggested by the sub-title the articles in this symposium attempt to analyze the present situation in American Protestantism and to forecast its development during the years immediately ahead. In the section on the mission of the Christian movement there are chapters on the sacraments, modern preaching and worship, religious education, evangelism, the cure of souls, the Christian missionary enterprise. Listed under the Message of the Gospel there are chapters on personal religion, Christian ethics, the social gospel, the contemporary note in theology, the Bible—today and tomorrow, Jesus. The third division on the Method of Organized Christianity has chapters on building the house of God, religious journalism, the church college, types and tendencies in theological education, the country church in a changing world, the church in the city, the movement toward unity in the Christian Church.

It is impossible to summarize a book whose contents are so varied, and whose fare is so rich. Naturally the contributions differ in value, but the average is surprisingly high. The theology is mildly liberal (on the whole); the general outlook modern, forward looking, yet fundamentally conservative, and definitely Protestant. The topics chosen are topics on which the church needs to think, and though the treatment is not always satisfactory, and rarely brilliant, it is most always informing, stimulating and provocative. E. T. T.

CHURCH UNION IN CANADA: ITS CAUSES AND CONSEQUENCES. *By Edwin Claris Silcox.* Institute of Social and Religious Research, New York. 493 pages. $3.00. The publications of the Institute of Social and Religious Research are invaluable for the serious student of present day Christianity in America. Each book in the long series it has produced gives a thorough, detailed and exact presentation of its particular subject. The present volume is a mine of information for those who are interested in the actual process of church union.

It was in 1925 that the religious world was stirred by the news

of the formation of the United Church of Canada, composed of the Methodists, the Congregationalists and a majority of the Presbyterians of the great Dominion. Dr. Silcox traces in minute detail the steps that led to that great union and the results that have flowed from it. It is a most instructive record, for those who favor union and for those who oppose it.

Dr. Silcox does not minimize the evils caused by the disruption of the Presbyterian Church in Canada. He admits that "the church-union movement in Canada had a bad start when it carried less than 70 per cent of the former Presbyterian Church into the Union and left in the wake of its triumphant consummation of June 10, 1925, a legacy of bitterness which separated friends and broke churches, communities and the nation at large into fighting factions. The bitterness is gradually dying, but its fires are far from dead in many hearts. Largely because of this initial difficulty the Union has not been able to demonstrate the phenomenal developments in community religion through the consolidations of churches or the economics in overhead expense which had been hoped for." He concludes, however, that "while here and there within the United Church querulous voices are sometimes raised suggesting that things were better in the good old days before Union, such voices are very few and rather faint. The vast majority of both ministers and laymen in the United Church feel that their union has been in spite of undoubted difficulties a great success, and that the success has been spiritual rather than economic."

E. T. T.

WHITHER ASIA? *By Kenneth Saunders.* The Macmillan Co., New York. 221 pages. $2.00. In this book Dr. Saunders gives an interesting study of three well-known contemporary leaders of thought in the East: Gandhi, the realization of the current Indian ideal of saint-hood; Hu Shih, the apostle in China of the religion of democracy and scientific materialism; and Kagawa, the passionate follower of Christ and exemplar of sacrificial social service. Each of these men has studied in the West, each is loyal to the cultural values of his own civilization and each is seeking to lead his own people in the solution of the many problems which western impacts have forced upon them. In the life and work of these men we see three ways along which the hundreds of millions of Asia are invited to travel into the future. The reading of this book gives a clearer insight into the various problems and deep currents of thought which are convulsing the life of the Orient today and also a fuller understanding of three of the most commanding personalities of the present generation.

D. W. R.

THE CHRISTIAN MISSION IN THE MODERN WORLD. *By William David Schermerhorn.* The Abingdon Press, New York. 324 pages. $2.50. The author of this book spent five years as a missionary in

India and for a number of years has been conducting courses in the history of Christian missions. In the work before us he seeks to set the history of missions in the environments in which it moves today. In each geographical area he gives an outline of the history and the contemporary movements in which the Christian mission has its life and work. The spread of Christianity in various contemporary cultural, social and political environments is set forth in such a way as to add a vivid interest to the study of its beginnings, progress and problems. The author begins with Christian origins and the spread of Christianity down to the last quarter of the fifth century, and follows this with the story of the evangelization of Europe. He then takes up the origins and agencies of the Protestant missionary era, bringing his narrative down to the Laymen's "Re-Thinking Missions." The viewpoint of the book is mildly evangelical; the presentation in harmony with current trends of thought as to missionary method and policy. An excellent bibliography is appended. D. W. R.

CHILD NEIGHBORS IN AMERICA. *By Elsie G. Rodgers.* Friendship Press, New York. 116 pages. Cloth, $1.00. Paper, $.75. This little book is intended as an aid in teaching primary children in the things of everyday Christian living, the problems of helping, sharing, being dependable in the family, with school friends and neighbors. It carries the child beyond his immediate surroundings and seeks to enlarge his social consciousness and sense of responsibility so as to include groups of children in his own community and also in more distant parts of the United States. The course offers five units of study: "Who Are Our Neighbors?" "Mountain Neighbors," "Child Workers and Children of Foreign Parentage," "Negro Neighbors," "Neighbors and Friends." Excellent suggestions are given for teachers, and also materials and sources. Part II contains appropriate stories. D. W. R.

ROBERT E. LEE THE CHRISTIAN. *By William J. Johnstone.* The Abingdon Press, New York. 281 pages and index. $2.00. Dr. Johnstone, a Presbyterian minister and educator, is the author of "How Washington Prayed," "How Lincoln Prayed," "George Washington the Christian" and "Abraham Lincoln the Christian." In this his latest book, based on extensive records that have been carefully documented, he portrays in a most attractive way the religious life of one of the most deeply religious men of all history. J. G. McA.

PRACTICAL THEOLOGY.

DORAN'S MINISTERS MANUAL. *Compiled and Edited by G. B. F. Hallock.* Harper & Brothers, New York. 654 pages. $2.00. THE MINISTER'S ANNUAL. *Joseph M. Ramsey, Editor.* Fleming H. Revell Co., New York. 608 pages. $2.00. The Doran's Ministers Manual appeared for the first time in the fall of 1925. This book gave a complete set of sermons, prayer meeting talks, the Sunday School lessons

and prayers for the year 1926. This was a new idea and a new venture in the publishing world. Many preachers looked askance at such a book because it seemed to be doing all the intellectual work necessary for a minister and so offered a temptation to mental inaction. There is no way of telling how much harm, if any, these books have done in this way, but there is evidence that the venture has proven profitable in a financial way. We have now the ninth annual volume of the Manual. Three years later The Minister's Annual edited by Joseph M. Ramsey entered the field, and is now issuing its sixth volume. Preachers must be finding something worthwhile in these books or their publication could not be continued.

The "busy preacher" idea seems to have vanished from the minds of the editors of these books. In the first volume of Doran's Manual we were told that the publishers had in mind the needs of the busy pastor. The implication seemed to be that there were pastors too busy to do their own thinking or to gather materials for their own sermons. Let us hope this indicates that this busy pastor idea is fading from the minds of preachers in general. A pastor who has so many irons in the fire that he has no time to prepare sermons for his congregation, sermons that spring out of his own heart and experience, needs to change his attitude towards his pulpit ministry. The sheep and the lambs must be fed. They cannot be really fed by this prepared food to be found in these ministers' year books. In the present Doran's Manual we are told that "the book is not for one moment intended to take the place of any minister's own thinking, but, on the contrary, to promote it." This is much better.

In writing thus of these books I do not mean to condemn them nor to advocate their exclusion from the pastor's study. They can be grossly misused and become a detriment to any minister who leans on them. On the other hand, they can be made to enrich, stimulate and help. In my own experience I have found these two books very helpful though I do not recall ever to have gotten a sermon from them. I read them through in the course of the year. I find them books well adapted to pick up at odd moments. These are some of the benefits I derive from the reading of these books.

These two books give me, first of all, a wide and comprehensive view of contemporary preaching. We preachers need to read sermonic literature that grows out of our own times. These are live sermons that touch our modern situations and problems. The two editors are men of wide experience in the selection of sermons and they have a real sense of the needs of the age. These books help me to discern the preaching needs of my own congregation.

These books are of great interest to me as a study of homiletic method. This is the way other men are preaching. It is instructive to see how different ministers treat the same texts and what various slants of thought can be brought to bear upon the Scriptures. These

varied methods and approaches help to keep me from becoming a slave to any one sermon plan.

Another help that comes from these books is in planning my preaching. Here is a guide to the entire year that helps much in planning appropriate sermons. One can look ahead and see the special days that should be thought about in planning the preaching for weeks in advance. Planning our preaching in this way is a great economy in time and in material.

The prayers in these books are generally helpful. Perhaps the weakest point in our conduct of public worship is in the prayers. There is such a danger of falling into a prayer groove and staying there. It is stimulating to read fresh, vital prayers. I should say here that both these books are splendid devotional helps.

Occasionally there is a sermon that seems to be the last word on the subject or text. The temptation is to preach that sermon the next Sunday. Don't do it. Make a note of this sermon with subject and text in your commonplace book and abide the time until you get around to that text. By that time you will have probably outgrown the striking sermon.

It seems to me the importance of these books lies rather in this: that they keep us preachers homiletically in tune while we are doing the real systematic study that our calling demands. If we will obey the copyright admonition found in both these books that "no part of the text may be reproduced in any manner whatsoever, without written permission," we will, I think, find them aids rather than hindrances to our originality. J. C. S.

NEW SERMONS FOR SPECIAL DAYS AND OCCASIONS. *Edited by G. B. F. Hallock.* Fleming H. Revell Co., New York. 286 pages. $2.50. The first thing to be said about this book is that it is filled with good reading. I have read every word in it with enjoyment and with profit. The sermons it contains are of high order. It has its value too in showing how other preachers approach these special days and occasions that come in the course of a year. Besides there is much suggestive matter and illustrative material in the book. J. C. S.

CHRIST IN THE SILENCE. *By C. F. Andrews.* The Abingdon Press. New York. 299 pages. $1.50. Conceived in prayer, this book by the well-known friend of Gandhi is a testimony and a plea for a deep full prayer life as a source of peace, joy and active love. It consists of beautiful devotional essays on parts of the farewell discourses in John. The author follows the mystical tradition but loves the New Testament. His theology is too hospitable and is weak on sin and atonement, but his religion is far better than his theology. The general tenor is Christian, almost Christo-centric. The eleven-page postscript on the practice of prayer, to the reader who has prayerfully traversed any considerable part of the book, will be a blessing and a help. W. T. R.

THE SECRET OF THE SAINTS. *By Sir Henry S. Lunn.* The Macmillan Co., New York. 229 pages. $1.00. A most delightful little book which leads us first of all into the atmosphere of Prayer; then into the company of the Great Masters of Meditation of the past: calls attention to some of the elements that enter into true prayer: dwells on the art of meditation: the value of discipline: a vision of God: supplies a number of meditations as helpful examples. You will be helped by this book. The reviewer was. E. T.

THE BEST LOVED RELIGIOUS POEMS. *By James Gilchrist Lawson.* Fleming H. Revell Co., New York. 253 pages. $1.75. Where is the minister or other church leader who is not called upon repeatedly in his preparation for his public speaking to do a great deal of head scratching and rummaging to find that poem which contains the few lines that keep running through his head? Here's the anthology that will greatly relieve him. James Gilchrist Lawson is the compiler of "The World's Best Religious Quotations" and of that interesting volume, "Cyclopedia of Religious Anecdotes," and an author of established reputation. In this handy volume, that will be my close companion for many a day, he shows splendid taste, keen discernment and spiritual acumen. In this anthology, within the compass of 253 pages, he has brought together the little and big heart-throbs that we love and has so assembled them as to make them easily accessible. He would perhaps be the last one to insist that all of them constitute poetry, but some of them are real poems and all are made up of the sentiments that will never die. It is a book that will delight one for general reading and is a source-book that will render service and real profit. The contents are so arranged alphabetically that subject-matter may be easily found and it is indexed by both author and first lines. The reader will be struck with the large number of familiar lines that are not to be found elsewhere in a compilation. R. C. L.

DAILY COMMUNION. *By Samuel McPheeters Glasgow.* Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 399 pages. $1.00. There is a terrible audacity in directing the prayer and meditation of others; far too lightly do we pastors undertake that peril. Our own Dr. Glasgow, son of a noble Christian father, has, after years of experience as home missionary and as city pastor, given the family altar a spiritual page for each day in the year, with a text (indexed), a pithy paragraph suggestive for meditation or for sermon building and part of a familiar hymn. Since boyhood when at breakfast he tyrannically called the family to attention and read "Daily Food" the reviewer has used many books of this sort; with perhaps one exception, this is the best. W. T. R.

THE SPRINGS OF LIFE. *By James Reid.* Fleming H. Revell Co., New York. 304 pages. $1.75. This is a reprint of short devotional

articles which have appeared week by week in the British Weekly. These articles are Scriptural, devotional and practical. The reviewer has found them very helpful to his own devotional life as well as suggestive for prayer meeting studies and meditation. E. T.

THE PROTESTANT CHURCHES AND THE INDUSTRIAL CRISIS. *By Edmund B. Chaffee.* The Macmillan Co., New York. 237 pages. $2.00. This selection of the Religious Book Club is the most satisfactory volume which the reviewer has read on the present industrial and economic situation in relation to the church and the Christian religion. It is good to read a book written by a warm-hearted, devoted Christian who understands the fine points of the extremely involved and difficult problems which he discusses and who can speak with authority. For fifteen years Dr. Chaffee has been the beloved pastor of the Labor Temple on New York's East Side and has enjoyed intimate contacts with multitudes of laboring men of many nationalities. He is also a thorough-going scholar. Two years ago the writer had the privilege of attending a series of lectures delivered by Dr. Chaffee in the summer school of Columbia University and Union Theological Seminary, New York, and was deeply impressed by his Christian spirit and devotion and also by his obvious mastery of the subject. While liberal from the viewpoint of our church, he is much more conservative than most of those who are making an effort to grapple realistically with modern social problems.

Dr. Chaffee is convinced that the Christian faith does have an economic message and that those who preach it must declare that message. He endeavors to state the philosophy which undergirds the Protestant churches as they come to grips with the paganism of our industrial and social order and he boldly voices the message which he believes the church must proclaim. After showing that the Christian religion must be concerned with economic conditions, he deals, in a series of ten chapters, with such problems as unemployment, the profit motive, slavery and the rise of the social classes, the role of machinery in the present crisis, etc. The author's treatment of Marxianism is illuminating and easy to understand. Incidentally he remarks that the name of Karl Marx is probably known to more persons today than the name of Jesus Christ. The description of "What One Church Is Doing—Labor Temple" is suggestive of the sort of pioneering work which may be done in great industrial centers. There is a closing chapter, on "The Technique of Preaching the Social Gospel," for which many perplexed preachers will be grateful. Deep loyalty to the Christian faith, an unassailable factual basis, the knack of giving evidence rather than general conclusions and warm love for humanity are necessary to the preacher of the social gospel. The plea for social change must grow out of the religious message, and the failure to recognize this essential is responsible for a good many of the casualties among preachers who have preached economic radi-

calism. The preacher who has a prophetic message must be doubly careful to keep up with all the details of his parish, for many a man has been ousted from his pulpit for the alleged reason that he did not visit faithfully or because the Sunday School was not prospering. This is a four star volume for the Southern Presbyterian preacher.

J. A. MacL.

Christianity and Communism. *By H. G. Wood.* The Round Table Press, Inc., New York. 150 pages. $2.00. In view of pending negotiations relative to the recognition of Soviet Russia by the United States, the publisher of this book rendered a most timely service by issuing on November 10th this clear exposition of Communism in the light of Christianity, and the Religious Book Club scored a hit in making it the November choice for subscribers to that service. So many of our church leaders have had neither the time nor the available information at hand in concise form to make a study of the doctrine of Marx in the light of the ethics of Jesus. Mr. Wood does just that thing for us, and as against rather long and windy books for or against Communism that have poured from the press recently this author accomplishes his service within the space of 150 pages! We may not all agree with the author's suggestion of socialized capitalism to take the place of historical and dialectic materialism, and economic determination based on class struggle, as we find it in Russia, yet we will certainly turn back when we have read the book to render profound thanks to Mr. Wood for his unique service in producing clarity of thought. The author, Herbert George Wood, is an English Quaker, Warden of Woodbroke, a Quaker college in Birmingham, England, Lecturer in Selby Oak College and Hulsean Lecturer at Cambridge. He is author of "Why Mr. Bertrand Russell is Not a Christian" and of "Living Issues in Religious Thought." He has often visited America.

R. C. L.

The Ordeal of Western Religion. *By Paul Hutchinson.* Houghton Mifflin Co., New York. 139 pages. $1.50. In these pages Paul Hutchinson has worked over and published in book form a series of essays that originally appeared in the Forum. In a clear, graphic style he presents the inevitable conflict between the religion of Jesus and the Western state and Western society as it is organized today. This analysis is followed by a brilliant chapter in which he analyzes the inner tension which Western religion faces due to its uncertainty as to the content of its own beliefs.

The facts which Dr. Hutchinson presents cannot easily be denied. They are disturbing enough to convince even the gainsayer that Western religion in the near future faces an ordeal that will test it to its foundations. At the same time they constitute a challenge to the religious leadership of America to face the issues squarely and to be prepared for the coming of the world revolution which he believes society must inevitably face.

H. R.

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CAN CHRIST SAVE SOCIETY.*

By the Rev. John A. MacLean, D. D.,
Pastor of the Ginter Park Presbyterian Church, Richmond, Virginia.

In order that we may intelligently and wisely decide the question as to whether or not our General Assembly should create a Committee on Social and Moral Welfare it is necessary that we should do more than simply state the practical reasons why such a committee might be desirable. The seriousness and complexity of the present world situation and the widespread difference of opinion in our own denomination demand that we should consider the whole question of the proper function of the church, especially in its relationship to social, moral, economic and ethical problems. If the church is properly and vitally interested in these matters and has a duty to perform in the interpretation and application of Christian principles to such problems as inter-racial relations, crime prevention, labor and industrial conditions, international controversies, etc., the necessity for a committee to study these questions would seem to be obvious. For just as we have committees on Foreign Missions, Evangelism, Sabbath Observance, etc., so we would recognize the fact that the proper solution of the highly involved and difficult social and moral problems of our day would certainly require the thorough consideration of a select group particularly charged with that responsibility. It is hardly fair to pre-judge the whole question by asserting that such a committee would exceed its authority or go out-

*This and the next article by Judge Wilson discuss the question: "Should the General Assembly of the Southern Presbyterian Church create a Committee on Social and Moral Welfare?"

side its proper sphere of activity. It would be the duty of the Assembly to define the functions of such a committee and there is no good reason why we should distrust either the Assembly or its properly constituted committee.

"The Social Gospel."

In order to clarify the issue let us say that it is generally agreed among Southern Presbyterians that the primary function of the Christian church is to preach the gospel of Jesus Christ, that individuals, through faith in the life and teachings of our Savior, His atoning death and glorious resurrection and indwelling power, may be forever saved, both here and hereafter. To that cause we should devote ourselves with a greater passion for souls and with increased earnestness, and nothing should or can ever be a substitute or take the place of this great mission of the church. However, this gospel of Christ is inclusive and so comprehensive that it provides for the redemption of the individual soul *and the salvation of society.* God's Word is adequate for all the needs of men both individual and social; and throughout the Bible, especially in certain Old Testament prophets and in the teachings of Jesus, we find great emphasis is placed upon the redemption of society.

Biblical Authority.

While the limitations of this article do not permit a detailed discussion of Bible authority, we may give a brief summary of certain teachings. When the Israelites were enslaved in Egypt, although their individual souls might just as well have been saved in such a state as elsewhere or otherwise, we find God devoting Himself in every possible way to leading His people out of the bondage, injustice and suffering to which they were unjustly subjected and into another land, flowing with milk and honey, where they might have political freedom and enjoy economic security and so fulfill their historic destiny, which they never could have done as slaves of Pharaoh. In all this long period of time the issues involved, and to the

solution of which the representatives of God chiefly gave themselves, were certainly, in large part, social and political.

The Ten Commandments.

It is a significant fact that when God revealed to man the moral code by which his conduct was to be forever regulated we find the Great Lawmaker instructing Moses to write, "Thou shalt not commit adultery," thus raising the whole problem of sex relations. By inference it may fairly be argued that it becomes the function of the church of God to interpret this command and to seek to guide men, wisely and constructively, in fulfilling the spirit as well as the letter of this law. If the Christian church had properly emphasized and guided men in the interpretation of the command, "Thou shalt not covet," we might have prevented many of the economic ills which now curse us. So with such commands as "Thou shalt not steal" and "Thou shalt not kill," both involving difficult social questions, such as "How much money can a Christian honestly make and keep?" "Is war ever justified?" etc.

Students of Isaiah, Jeremiah, Amos and Micah do not need to be reminded that the prophets of God dealt specifically and vigorously with the social and moral evils of their day. Had these preachers lived in the twentieth century they could hardly have escaped being branded as "political parsons," though (like all good ministers) they probably would have disliked and resented the term.

The Teachings of Jesus.

It is in the words of the Master Himself that we find the greatest emphasis given to these matters. In the 4th chapter of Luke we are told that when Jesus arose to declare His preaching platform He said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Of course He did not limit Himself

to preaching the so-called "Social Gospel," but He gave it tremendous emphasis. On the one hand, in the parable of the Prodigal Son, He was portraying the mercy and forgiving love of our heavenly Father and He was dealing with the relationship of the individual sinner to his God. There is nothing about sending the prodigal back to the "Far Country" to try to reform the people or to change living conditions. In order to make this out a parable of the social gospel one would have to read into it what is not there. On the other hand, there is the parable of the Good Samaritan, just as authentic and just as much a part of the Master's teachings. What is it but social gospel? There is nothing about the importance of saving the soul of the wounded man, but the story has to do entirely with the social ministries involved in healing, feeding and taking care of a wayside traveler. The priest and Levite were so much absorbed in their "spiritual" duties they did not have time to help a poor fellow who was the victim of the social conditions of his day.

Nor would it be easy to read out of the Lord's Prayer its plain implications in regard to social relationships, duties and privileges—"Thy kingdom come"; "Thy will be done on earth, as in heaven"; "Give *us* this day *our* daily bread." Furthermore, however far reformed theologians may go in emphasizing the importance of pure doctrine and in toning down the significance of our Lord's description of the Last Judgment, there it stands, in the 25th chapter of Matthew, not to be ignored. The test of salvation, as here laid down by Christ, is not "What do you believe about the virgin birth?", or "What view of inspiration do you hold?", nor "To which theory of the atonement do you subscribe?" nor "Are you Arminian or Calvinist?" (important as these questions may be and certainly are) but, "Did you feed the hungry?"; "What did you do for those who were cold and naked?" "How about the strangers and the imprisoned?" Now it would be untrue and unjust to our church to say that we have never done anything for the imprisoned, the sick, the naked and the hungry, but a study of the history of our denomination confirms the belief that the relatively slight emphasis placed upon these duties is

hardly in harmony with the teachings of the Head of the church.

The Character of God.

Indeed, the idea that the Gospels would provide a plan for the establishment of a just and decent society would seem to be implicit in the very character and nature of the God and Father of Christ. Surely a heavenly Father would be concerned not only with the salvation of the souls of men and a blessed state into which they are to enter at some time in the distant future, but, knowing the sensitive nature of His children and their capacity for suffering, He would also seek to guide them in the establishment of right relations and the making of a favorable environment here upon earth. It cannot be in keeping with His nature or in harmony with His wishes that we should spend much of our time slaughtering each other, fighting like cats and dogs, inflicting upon other men indescribable and unbearable injuries; or that some of us roll in wealth, thus stifling the development of all spiritual life, while others starve and are driven to suicide; some broken with the burden of too much work, while others eat out their hearts in enforced idleness, languishing for something to do and the proper employment of their talents. No earthly father could ever be suspected of being so unfeeling or of making such a plan for his children. How we could think it of God? "If ye, then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

Humane Attitude.

Aside from all other reasons, if we have any of the milk of human kindness in our hearts we must be moved with sympathy and the desire to help as we reflect upon the sufferings of humanity. "Except ye have the Spirit of Christ, ye are none of His," and it was Christ of whom it was said, "But when He saw the multitudes, He was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd."

Reasons of Expediency.

Even though the responsibility of the church were limited to preaching the gospel to the individual it would still be expedient, in order to accomplish world evangelization, that we should endeavor to Christianize and stabilize society. Under the present chaotic conditions the church carries on only with the greatest difficulty and with many handicaps and embarrassments. Already we have suffered "wholesale wreckage" in practically every department of our work, due largely to economic conditions. Indeed, it is a serious question as to whether civilization can survive unless we can succeed in Christianizing the social order. Already we have been perilously near the abyss. In the book of Exodus we are told that "Moses spake so unto the children of Israel, but they hearkened not unto Moses for anguish of spirit and for cruel bondage." There are some situations where people are so tortured and so harassed by physical and mental anguish, worry and anxiety that it is almost impossible to get them into church or to secure their attention in listening to a gospel which has to do with the future. Of course we have already recognized these facts to some extent. In our work of foreign missions, for example, though our missionaries have gone out primarily to preach the gospel of individual salvation through faith in a crucified Savior, we have found it expedient to educate the people so that they could become good Christians and Presbyterians; to improve sanitary conditions, so that they could live at all; to engage in medical missions in order to relieve their physical sufferings and at the same time demonstrate our sympathy for them and predispose them toward an acceptance of our faith. We have even sent out a few agricultural missionaries.

Laboring Classes.

While gladly acclaiming the occasional and limited work which our church has done for the poor and underprivileged classes it is a well known fact that we have hardly touched the life of millions of Negroes in our midst or of the vast tenant population of the South. Nor have our Presbyterian

churches generally flourished in industrial communities. It is not sufficient for these people, apparently, that we proclaim a pure doctrine, much of which is meaningless to them. What evidences have we given them that we are unselfishly interested in their personal welfare, in their pressing economic problems, in their very struggle for a bare existence? It is becoming increasingly obvious that the church cannot challenge and hold the attention of the nations of the world, of the ruling classes or of the underprivileged sufferers of the human race unless we can offer a religion which not only provides a theoretical "plan of salvation" in the hereafter but which will also establish the Kingdom of God upon earth. It is not without some justification in fact that Russia declares religion to be "the opiate of the people," for the Orthodox Church, through centuries of Russian history, did little, if anything, to relieve the social and economic injustices of the people or to relieve their terrible and, in part, unnecessary sufferings.

Holding Our Young People.

Whether we like it or not the time has passed when it is possible to hold the attention of a great many people simply by talking about the salvation of their own souls or even the souls of others. The social and economic problems are so acute and so pressing, the issues involved so far-reaching and the results of injustice and confusion so terrible and crushing that people are eagerly seeking some means of establishing a better world, here and now. Surely if our church would offer a constructive program we could challenge and capture the imagination of our young people as well as of various classes outside the church, now that so many have experienced disappointment and bitter disillusionment.

The Alternative.

Christianity or Chaos—which shall it be? While we have assumed that things as we knew them would go on forever, we have already witnessed almost unbelievable changes, in the past few years. We also know that other great civilizations, in

some respects surpassing our own, have evolved, prospered, waned and crashed. Where now are the wonders of Egypt, the grandeur of Greece or the former glories of Rome? These things have happened in the past; why not again? Or, even though we could go back and stabilize life as we have known it, would we want to do so? What would that mean? It would mean that, as in the past and present, so in the future, generations of precious babies would be born into the world, grow up into young manhood and womanhood and then be sacrificed upon the altar of the War God—cannon fodder, crushed, broken, destroyed. God forbid that we should go back or be satisfied with what we now have! It would mean that, just as this present generation of young people have worked, studied, trusted their fathers and listened to the story that if they were faithful and made the most of their talents, a place in the world would be awaiting them—only to find no such place—and to become disillusioned and cynical—so with generations to come. It would mean that, as in our day, so in 1950, in 2000 A. D. and 3000 A. D., multitudes of middle-aged men and women after years of struggle and sacrifice would find the foundations of life swept out from underneath them by powers they could not understand or control, left with nothing to do, and without hope, dependent upon a public already burdened and harassed beyond its power to bear. It would mean that, as in our day, so in future years, men would look on puzzled and helpless while enormous quantities of food were destroyed, as millions suffered and starved. How long, O Lord, how long? How long shall this intolerable state of affairs continue while thousands of good, orthodox Southern Presbyterians and other Christians sit back, take their ease in Zion, thanking God that we are not as other men are, crying "Peace, peace, when there is no peace," well content that, some day, we shall "Eat pie, in the sky, when we die, by and by"?

Capitalizing the Present Interest.

Unless the Southern Presbyterian Church takes cognizance of present conditions and acts accordingly we stand to lose a large part of the enthusiasm and loyalty of many of our mem-

bers, especially the young. The increasing interest is manifested by the number of articles in our church papers which deal with social and moral conditions; by the action of the Synod of Virginia in unanimously adopting a vigorous and comprehensive report specifically treating certain problems; by the numerous overtures going up from Presbyteries; by the fact that Montreat and Massanetta are this year arranging conferences on Social and Moral Problems and by the remarkable interest everywhere expressed when preachers undertake to interpret and apply the teachings of the Bible to the solution of these questions.

Shall We Have a Committee?

Assuming that our church should give greater emphasis to the consideration of social and moral welfare, as we have endeavored to show, then the appointment of an Assembly's Committee would seem to follow naturally. Just as we have committees to study, report on and call to the attention of the Assembly questions involved in the work of other departments of church work and life, so we would need a committee on social and moral welfare. All of the reasons for using committees to further the work of the church would seem to exist and to be accentuated in this case because we have done so little along this line in the past. Furthermore, our Assembly needs such a properly constituted body to represent our church in its relationships with other groups or individuals. Recently when President Roosevelt wished to address the representatives of organized Christianity, in Washington, upon social and moral questions of great importance, our denomination could not be officially represented. We had severed our relations with the Federal Council and had no such group of our own. The statement that our church has not gone very far in its consideration of these matters is indicated by the negative aspects of our "standards," where so little is said in this connection; by the limited number of hymns in our official hymn-book; by the apparent confusion existing in the minds of many of our members, as is always evidenced in our church courts, and also by our attitude toward the activities

of the Federal Council and other denominations which are already functioning along social and moral lines.

Objections to Committee.

While the writer has not seen the article to be published in this copy of the Review arguing against the establishment of such a committee, and has no knowledge of its contents, it may be observed that usually such arguments are grouped around two definite objections voiced in our church courts and in the church papers by such outstanding men as Dr. R. A. White and others. First, the appointment of a Committee on Social and Moral Conditions, with the consequent increase of interest in such matters, would interfere with the "spiritual function of the church" and would decrease our interest in evangelism. On the contrary I suggest that the two interests are in no wise conflicting; that thus far practically all our emphasis has been placed upon evangelism and purely "spiritual" interests and activities, without the results hoped for. On the other hand, is it not possible that displaying an active interest in the sufferings of humanity would give us an opportunity to demonstrate our compassion and sympathy, would draw attention to the church and would give us an opportunity to reach the unsaved with the preaching of the gospel of personal salvation through faith in Christ?

As to the objection, often stressed, that such a committee would probably go too far in its activities and might infringe upon the functions of the state, it may be said that it would be the duty of the Assembly to control its own committee, and there is no good reason to suppose that it could not and would not do so. In this connection, in a tentative way, it might be well to suggest some of the

Functions of Such a Committee.

It would be the duty of this committee to make a thorough study of the Bible in its teachings as to social and moral issues and to endeavor to interpret and apply these teachings to the problems of the day;

To recommend Bible courses, provide material for open

forum discussions, encourage summer conferences, etc., dealing with these questions;

To present to the Assembly for its consideration carefully thought out and prepared recommendations and resolutions, which the Assembly might act upon, for the guidance of all our people;

The committee would call attention to certain specific problems and conditions and, by discussion and study and exchange of ideas, stimulate interest and clarify the thinking of its members;

The committee would (within definite limitations) represent the Assembly in its relations with other bodies and groups;

The committee would co-operate with like committees of Synods and Presbyteries.

A Unique Opportunity.

If there ever was a time when in the providence of God the church seemed to be called upon to exert its influence and to guide the peoples of the world in formulating social plans and establishing Christian relationships, that time is now! People are humbled, afraid, wistful, eager and looking for light or guidance, wherever it may be found. There are those who believe our President is making a conscious effort to interpret and apply the principles of Christianity to the solution of our economic problems. To whom shall men go if not to Christ? And is not the church God's chosen organization for interpreting and teaching His word to the world? Now that our social institutions have broken down and we are living in a plastic age, we have an unparalleled opportunity to exert our influence in molding and shaping the institutions and conditions which will play so large a part in determining the sort of lives which future generations will lead here upon earth. The responsibility is staggering. The privilege is unique. The opportunity is intriguing. It may pass and never come again. And let us remember, it is not enough simply that we should be benevolently disposed. Many of our ancestors were kind and faithful, orthodox and good, yet they believed in and practised slavery, war and religious persecution, taking them all

for granted. The solution of our problems will require hard work, disciplined thought, co-operative action, unbiased, courageous Bible study and interpretation; the daring of the pioneer; the mind and the Spirit of Jesus Christ!

THE PROPOSED ASSEMBLY'S COMMITTEE ON SOCIAL AND MORAL QUESTIONS IS INEXPEDIENT, UNWISE AND UNCONSTITUTIONAL.

By Judge Samuel M. Wilson,
Lexington, Kentucky.

The editor of the Union Seminary Review has courteously invited me to express my views on the "Committee on Social and Moral Questions" which, it is expected, the approaching General Assembly of our church will be called upon to create. I consent to do this not because I think I am the one best qualified for the task but only because I fear that if some voice is not raised in vigorous protest against the measure, it may appear to pass unchallenged.

I have no quarrel with the purity of the motives or the righteousness of the intentions or objectives of the excellent gentlemen who advocate the measure. I do not question that they are competent to teach me many things to my advantage and are, in many ways, exemplars whom I might profitably imitate. But in weighing the issue which this extraordinary proposal presents for decision, any such thing as personalities should not be allowed to intrude, to confuse our thinking or to warp our judgment. Happily for us, the church of Christ is a Free Christian Commonwealth, not a hierarchy, and in it the humblest and more obscure disciple is entitled to a hearing. If, perchance, he speaks truth, all must agree that such truth shall prevail, no matter who may happen to utter or espouse it.

This proposal was decisively rejected by the last Assembly,

but its authors and sponsors, it seems, were not satisfied and, unless we are misinformed, the measure is to be revived. The purposes, functions and jurisdiction of the committee were not defined in the original proposal, and just how these important matters are to be dealt with in the forthcoming proposal or resolution is to the writer unknown. Possibly the proposed committee is to be patterned after the committee bearing the same name, which within the past year has been set up by the Synod of Virginia. But specifications of duties, purposes and jurisdiction are mere matters of detail, and one need not await their formulation or disclosure to form a fairly accurate conception of what is projected. The nature of the new agency to be set up is sufficiently revealed by the name attached to it—"The Committee on Social and Moral Questions." Since no limit to the scope of its supervision and activities is prescribed or implied, it is not unreasonable to assume that *all* social questions and *all* moral questions are to come within the wide purview of this all-embracing committee. Nor is the Committee, so far as we are aware, to confine itself to all such questions only as they exist or may arise within the church. Their survey and supervision and reports and recommendations may embrace and affect organized society as a whole, or, for that matter, the entire human race. But whether it is, in fact, proposed to circumscribe its sphere of operations, or to give it *carte blanche* to range at large where it will, makes no material difference. In either case, as we firmly believe and respectfully submit, the creation of such a committee would be a grave mistake, injudicious, inexpedient and unwarranted.

In the first place, there is no pressing or imperative need for such a committee. Not only do we have ordained ministers, sound in the faith, of enlightened consciences and common sense and consecrated to the service of Christ and his cause, but we have a most admirable system of sacred jurisprudence and of church courts, all constituted, organized and designed to pass upon and to administer the law of Christ in relation to religious, moral and social questions insofar as they concern the ecclesiastical and spiritual kingdom of which he, the Lord Christ, is the acknowledged head.

Of mankind in general it has been truly said that they are incurably religious, that is, that all mankind have innate religious yearnings and proclivities, by whatsoever outward conduct or observances or ceremonies man's religious nature may manifest and gratify itself. So since the earliest creation or emergence of the human race and, certainly, since the first dawn of human history, the whole human family, in all of its numerous ramifications, has been constantly confronted with social and moral questions of one kind or another and has sought solutions for the problems to which these questions have given rise. To go no farther than the sacred Scriptures for illustration, it is easy to see that the profound jurists and ecclesiastical statesmen who constructed and promulgated the Mosaic law were deeply concerned with the proper treatment of social and moral, as well as of religious, questions, as such questions were known to them. Jesus was not only familiar with all of this ancient experience and legal lore of the Jewish race, but, more vividly and accurately than the wisest of mortal men, he gauged and comprehended the social, moral and religious problems and needs of his own time and of all time. But this method, if we understand it, was not to deal with such questions in bulk. He indulged in no glittering generalities about "social justice" or "anti-social behavior" or about "philosophic ethics" or "moral reform" or "religious evaluations" or "economic rehabilitation" or the "cosmic consciousness"; nor did he condescend to endorse the Nipponese apothegm that "Socialism is the economic activity of love." Never once did he inveigh against social or moral or religious or economic evils in general. He approached and acted upon specific, concrete, practical instances. Seldom or never did he undertake to deal with men in the mass. And not only did he habitually address himself to specific cases, but he discoursed, as a rule, on particular, rather than on generic, themes in the same way.

Furthermore, his detestation of mere externals, of scrupulous and punctilious outward conformity to a rigid regimen, of ritualistic sham and pretence however pompous was manifested on all occasions. His test of moral and social and re-

ligious worth was not a graduated scale of credits based upon "behaviorism," but the true criterion he held to be the state of one's mind or heart. With him the supreme question always was, "How are this man's thoughts and actions motivated?" To the utter astonishment of his fellow-countrymen and his immediate followers he revolutionized the whole outlook on religious formalism when he declared, "The Sabbath was made for man, not man for the Sabbath." After he appeared, adultery was no longer an overt violation of the marital bond but a matter of covert lust in the heart; murder was no longer premeditated and malicious manslaughter but secret hatred of one's brother; theft was not confined to the unlawful taking of another's goods but was implicit in covetousness; avarice, not sloth, his ablest expositor pronounced the root of all evil; the whole of the decalogue, in short, was fused into the all-sufficing twin commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Note the words "love," "heart," "soul" and "mind"—spiritual or metaphysical terms all of them. Christ's moral and religious code transcended any that had gone before or that has ever been devised since. He "needed not that any should testify of man; for he knew what was in man." Human nature today is the very same precisely as it was in the days of Jesus. Hence he did not confound asceticism with the good life or identify total abstinence with temperance. His sense of proportion and of the eternal fitness and value of things was too true and clear-sighted to admit of that. Reality and verity, not monastic mysticism, dominated his ministry among men. He revolted at extremes and was as far removed from fanaticism and blind intolerance as it is possible to be. By precept and example he enforced the doctrine of doing everything in moderation, of "using this world as not abusing it."

Now nothing should be done by the Christian church and, in particular, nothing should be done by the Presbyterian branch of that church, to obscure or subordinate the spiritual

nature of Christ's Kingdom, the preeminently spiritual nature of his life and work and teachings. The Christian church received no commission from its divine Founder to occupy itself with social, moral, economic or political questions as such. Nowhere in the New Testament can there be found any warrant for such a mission, and the church can claim no mandate from Christ to abandon its peculiar and exclusive religious sphere and busy itself with worldly concerns, however virtuous or useful or commendable these may be in and of themselves. Other institutions and agencies, sometimes inspired or actuated by Christianity but, nevertheless, of purely secular and civil origin, have been established and are daily multiplying, to handle such affairs. Members of the church, to be sure, participate in such activities and rightly so, but it is not, and can not be, to discharge any religious duties which are exacted by Christ or are primarily owed the church. In its strictly ecclesiastical character the church is, of course, tremendously and vitally interested in social and moral questions. It is thus interested in such questions as they directly relate to and bear upon and affect the doctrine, polity, discipline and deportment of all those who profess allegiance to the church and acknowledge its authority. Means and instruments in abundance, both adequate and effectual, have been provided in the constitution and organization of the Presbyterian Church to care for, consider and dispose of all such questions as they continually arise. But by immemorial rule and practice the church is committed to the safe and sound and sagacious policy of dealing only with specific cases, with special topics, with clearly-defined particular subjects, thus emulating the shining example of its omniscient Head. Christ himself dealt directly and explicitly with social and moral questions, such as divorce, adultery, hypocrisy, extortion, benevolence, hospitality and not a few of the ordinary social amenities. Yet neither Christ himself, nor the Twelve, nor the Seventy, nor the Evangelists, nor any of the other primitive Fathers and Founders of the Faith ever intimated or suggested that the church needed or must have a committee or a commission to make inquisition, investigate, supervise, study, report, recommend or in any man-

ner act upon social or moral questions in general. Paul, the great Apostle, undertook to combat idol worship, polytheism and polygamy and many other pagan practices, and he has left us several catalogues of the more heinous sins of the flesh; but as for a wholesale denunciation of "social and moral" iniquities in general, or any injunction to appoint a special board or a special committee or other select body within the church to take cognizance of the entire field and function as a standing adjunct to the eldership, whether as individual ministers of the Word, as church sessions, as presbyteries, as synods, as councils, or as general assemblies, he never once so much as hinted at, much less expressly mentioned, such an anomaly. No, it was never intended that this should be done, and to do it now will constitute a radical and unwarranted departure from the noble historic system to which our church is wedded, a most dangerous usurpation of the duties and authority which, by our constitution, derived from the Scriptures, are lodged in other hands, and an undeserved reflection upon the competence, character and fidelity of our devoted ministry. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls as they that must give account." There can be no vicarious performance of so solemn a duty; it cannot be done by proxy. This is the measure of Christian duty as between the shepherd and his flock. It is also the measure of Christian liberty, which should not lightly be imperilled, sacrificed or surrendered.

In opposition to all this the proponents of the proposed committee may say—This is nothing irregular or unusual, the Assembly has now and has long had numerous committees, both standing or permanent, and temporary or *ad interim;* these are good and approved precedents for the novel and alluring experiment it is now proposed to launch out upon an uncharted and illimitable sea.

Politely but positively we must deny that any such committees, whether they be expedient or ill-advised, afford any sufficient precedent or excuse for what is now in contemplation. Every committee which has proved acceptable and has stood the test of time has been a committee charged with a

specific task and dealing with a single subject or a particular occasion. Note, for example, such Assembly committees as those on Stewardship and Finance, on Promotion, on Foreign Missions, on Home Missions, on Evangelism, on Christian Education and Ministerial Relief, on Publication, on the Bible Cause, on The Sabbath, on The Federal Council of Churches in Christ, etc., etc. Needless to say that social and moral questions are involved in all of these special activities, as they are in practically all the relations of human life. At other times and in other crises, the Church has had special committees on Slavery, Gradual Emancipation, African Colonization, Abolishment of War, Intemperance and the like, but never in all its history, with the countenance and approval of our membership, clerical and lay, has it undertaken to set up an unrestricted *omnium-gatherum,* to throw out a mammoth and unlimited dragnet, to explore and take cognizance of all social and moral questions whatsoever that may, from time to time, engage for a season the thoughts and deliberations of men. If there be such questions, considered indelicate or unmentionable by name, which this all-inclusive committee is to look into and advise upon, surely it is too much to expect that they will perform any worth-while service if they themselves adopt so fastidious an attitude. If immorality, calling for immediate and intensive study and speedy and drastic correction, requires the creation of such an extraordinary committee as an auxiliary to a faithful but hard pressed ministry and to capable but overburdened courts, the church is entitled to know of what that specific immorality consists and to entrust to this new agency only such latitude of power and authority as may be indispensably necessary to cope with the urgent emergency. To say the very least, it is far better to name expressly the specific matters of a social or moral nature with which the proposed committee is to concern itself than to leave both it and the rest of us in the dark on that vital point. In other words, if this super-powered, inquisitorial, ominous body is to investigate the relations of capital and labor, or the problems of the hours of work and wages of labor, of child labor, of unemployment and unemployment insurance, of old age pen-

sions, of minimum wage scales, of penal institutions and correctional and charitable enterprises, of economic nationalism, of the sex themes that pollute the modern novel and vitiate the public taste, of nudism, of sensuality in the movies, of erotic songs and music and dancing, of laxity in sex relations between the young, of "worldly" amusements, of the desecration of the Lord's Day by frivolous radio entertainments, of birth control by the use of contraceptives, of the sterilization of the defective and unfit, of miscegenation, of white slavery, of the status of women in industry and politics, of marriage and divorce, of the break-up of home life, of liquor control of war and disarmament, of the growth and spread of theistic or atheistic rationalism, or any other of the thousand and one social and moral questions that at present agitate the civilized world, both in the church and out of it, let us find out definitely and clearly what we are about and look before we leap; let us affix the proper label so that all may know in advance which ones and how many of these multitudinous and perplexing questions are to be taken from the watch-care of the ministers and courts of whom Christ, by himself and his Apostles and bishops and elders, has long ago entrusted them and placed in the special custody of a newly-invented committee which shall hold inquests, collect data, study statistics and report and advise thereupon to the edification of their less favored brethren.

It must be obvious to all that social and moral questions are almost infinite in their number, variety and complexity, and, in a broad view, their proper diagnosis and practical treatment must oftentimes depend in no small degree upon local circumstances and conditions, to say nothing of the personal equation involved. Where on earth can be found an oligarchic body sufficiently wise and gifted to grasp and master them all or to prescribe an infallible remedy equally applicable to all? But for implicit and unfailing reliance on the arm of the Lord and the words and teachings and promises of Jesus, the church, in the face of this overwhelming situation, would be well-nigh plunged into despair. But above the roar and tumult of discordant theorists, of warring factions,

of conflicting counsels, one almighty and all-pervading Voice prevails, and, if one listens intently, he can hear the ringing and reassuring words, as they come down the ages: "My Kingdom is not of this world"—"God is Spirit, and they that worship him must worship him in spirit and in truth."—"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Here is the one sure cure for all the ills that flesh is heir to, and any of earth's afflicted or disconsolate who will may drink of this inexhaustible "water of life" freely.

It would savor of supererogation to encumber this paper with formal references to or lengthy extracts from our Book of Church Order to show how the Presbyterian Church has appropriated, applied and expounded the law of Christ for the government, regulation and guidance of its people. Note, however, a few familiar paragraphs and phrases: "The Church is governed by courts, in regular gradation." "Ecclesiastical power is wholly spiritual." "The exercise of ecclesiastical power, whether joint or several, has the divine sanction, when in conformity with the statutes enacted by Christ, the Lawgiver, and when put forth by courts or by officers, appointed thereunto in His Word." "The power which Christ has committed to his Church vests in the whole body, the rulers and the ruled, constituting it a spiritual commonwealth." "The *sole* functions of the Church as a kingdom and government distinct from the civil commonwealth are to proclaim, to administer, and to enforce the law of Christ revealed in the Scriptures." Of the jurisdiction of church courts, it is said: "These assemblies are altogether distinct from the civil magistracy, nor have they any jurisdiction in political or civic affairs. . . . Their authority is in all respects moral or spiritual"; and concerning "Liberty of Conscience" our Confession of Faith declares: "God alone is lord of the conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to his Word, *or beside it,* in matters of faith and worship."

These are some of the basic principles underlying the organic structure of our church. Throughout the entire text of

our Form of Government it is made plain that the spiritual and religious interests, not the secular, not social, political, economic or purely ethical interests, of members of the church are committed to the care and oversight of its regularly constituted officers and courts; and all higher courts are especially and pointedly charged to take effectual care that lower courts observe the constitution of the church.

Further comment on all of this is unnecessary. The language is clear and its meaning unmistakable, and "they who run may read."

Painful as it is to say so, more and more, as it seems to us, in the minds of thousands, is Christianity becoming a species of religious eclecticism. In certain quarters the church is straining to accommodate its creed and its mission to "what the traffic will bear," to give people what they like or want or will "stand for." It is often largely a question of "believe it or not," "take it or leave it," what difference do all these "non-essentials" make, anyhow? Let us beware that we do nothing to accelerate this pernicious tendency.

When the man-power of an army is depleted, its commanders must rely more and more upon mechanical means. Machine-guns take the place of the decimated ranks of the infantry. For a time, perhaps, such mechanical means may supply the loss of man-power in war and industry, but such means can not supply the loss of man-power in the church, or in the intellectual, moral and religious sphere. Resort to such means is a sign and symptom not of a fresh accession of moral stamina or of spiritual power but of the imminent onset of moral impotence and of religious decrepitude. What, therefore, the church needs is not a multiplication of new agencies or a substitution of modern devices for the proved implements and instrumentalities of twenty centuries, but a new baptism of the Spirit from on high, a closer alliance with the imperishable endowments of the past. Moreover, the proposed committee will, in all probability, prove a delusion and a snare in that its establishment will tend to weaken responsibility where it is rightfully lodged under our system of Church Order, will obscure the appropriate functions of both pastors and courts and will

tend to offer verbal explosions by a chosen few against this social evil or that moral wrong in place of the sedulous daily inculcation, by pastors and teachers in their respective fields, of those principles of faith and practice which alone can save us. The keys to Christ's Kingdom were not deposited in the hands of a select committee; and we want no official censorship and no extra-legal super-government set up within the church.

"In Christ Jesus, neither circumcision availeth anything, nor uncircumcision, but a new creature." The farther Christianity gets away from its pristine faith and its appointed mission, the worse will it be for the church and the world. And it behooves all true Presbyterians to jealously guard their religious autonomy and their priceless religious and spiritual heritage. And, after all, how much better it is "to fight for the good than to rail at the ill!" This, verily, is the paramount message, the predominant note, of the gospel.

Fully persuaded as I am that it is inexpedient, unnecessary, unwise, and unconstitutional, I earnestly beseech my fellow-Presbyterians everywhere, whom I honor, respect and love sincerely, not to be led hastily or inconsiderately into taking so radical and far-reaching a step as the formation of this proposed committee will bring about. Let us halt our wayward footsteps and henceforth proceed guardedly and resolutely *super antiquas vias,* rather than venture upon unknown and untrodden paths.

RURAL LIFE AND THE NEW SOCIAL ORDER.*

By the Rev. M. A. Dawber, D. D.,
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The old order is dead. There is no doubt about it. The system of life in which each one can pursue his own course without regard to others is gone never to return. A new social order is in the process of being developed. This is not only true in America. It is true throughout the whole world. In certain countries the mold has been set. What it is to be in America is yet to be decided. In Russia it is Communism; in Italy, Fascism; in Germany, Hitlerism, which is much like Fascism but lacking the more forensic leadership of a Mussolini. In America as in Great Britain the attempt is being made to coordinate the interests of capital and labor in a program of cooperative control. This, in its application, will be a sort of liberal Fascism, the details of which are yet to be worked out. But no matter by what name it is called it is the attempt of the race to develop a new social order. In the working out of this new society it is important that those of us who believe in agriculture as the basic industry and in rural people as a potential factor in civilization shall give some consideration to the place that rural life will occupy and the contribution that the church must make if such a new social order is to be a step forward in the emancipation of the race or merely a temporary experiment that may result in a worse condition than that out of which we have come.

That the church should occupy a large place in the molding of this new society goes without saying. The fact is that it must occupy a much larger place than is as yet conceded to it. That is, in particular, true of the rural church for the simple reason that its constituency has suffered and is now suffering out of all proportion to the industrial groups. The

*An address delivered at the Virginia Summer School for Rural Ministers at the University of Virginia in July, 1933.

question of economic justice is an immediate, burning question for the rural people. The rural church must accept its full responsibility in the working out of any program of readjustment and reconstruction where the farmers are concerned. Economic justice for agriculture will not be achieved by urban-interested people, much less by the politicians. The problem at its roots is ethical and moral. It has to do primarily with human relations, and that is the prime business of the church and its leaders. To be sure there are vast technical problems involved—problems of production, marketing, currency, tariffs, taxes and other social and economic considerations—a thousand of them. These must be understood by the minister so that he may intelligently relate himself to the needs of his people. But the point we would press here is that in the final analysis the problem facing the new social order is not so much one of economic determinism as of moral determinism. It is rather significant that exactly twenty-five years ago Theodore Roosevelt called into being the first Country Life Commission. In its report the following recommendation stands out as a classic that needs a tremendous re-emphasis at this moment: "We urge the holding of local, state and even national conferences on rural progress, designed to unite the interests of education, organization and religion into one forward movement for the rebuilding of country life." This commission recognized very clearly the importance of the place of the church in any forward movement for country people. The time is now ripe for the rural church to embark upon a vital mission of educating, inspiring and uniting the farmers and country people in a new forward movement for the reconstruction of rural America. To quote again from the Country Life Commission Report: "The time has arrived when the church must take a larger leadership, both as to institutions and, through its pastors, in the social reorganization of rural life." If that was true twenty-five years ago, what are we to say today? I, for one, am deeply impressed with the fact that a greater responsibility rests upon the church of today. If the church should fail in this moment when the world is being remade; in this hour when the destinies of another generation are in the making;

if in this new social order in which mankind is struggling to correct the mistakes of the past the church should fail to awaken the consciences of men to their moral and spiritual responsibilities, then all will be lost, for the moral and spiritual values are the eternal values.

We are living in an age in which conscious deliberate direction of human affairs is necessary and unavoidable. Not only is the old selfish profit-motive world becoming a thing of the past, but the experience of the last four years reveals also that the *laissez-faire* policy that has governed us in dealing with the consequences is also at an end. We have reached the place where there has entered the mind of the race an ambition as daring as any in the history of human affairs. It is the idea and the conviction that passion and self-interest must be subdued by benevolent intelligence. This is only another way of saying that a planned society can exist only where disinterested men have the confidence of the people. We shall not reach this state in your lifetime or mine. That is not important. The thing that is important is that men everywhere are discovering that human life can be directed toward an essential good. This is something new in history. Let me say that to me it is the most encouraging thing that I see upon the horizon. The direction that men will take may not always suit me, but it is direction. It, at least, gives some meaning to effort. It provides a reason for existence, and in a world in which we see the wreckage of the centuries and the end of certain injustices and indifferences, only the consciousness of a purpose that is mightier than any man and worthy of all men can be sufficient to fortify and inspire the souls of men. If we embrace it and let it embrace us it will carry us through the coming years triumphantly. Before us lies the opportunity to take part in one of the great movements of history. This of course will not be limited to the rural people, but I insist that their place in such a movement is of supreme importance. To be one of the leaders of the rural people in such an undertaking is a great opportunity. I repeat—that the rural church and the rural minister has the chance of a century, if they will but grasp it. To do so, however, will require, among

other things, the recovery of the social passion as the driving force in our work, the religious dynamic. I plead for the recovery of this social passion as the dynamic for our work as country ministers. There is the possible danger that the new social order may proceed upon the basis of sheer materialism; that the return of prosperity may become once again the sordid goal of achievement; that economic determinism per se may be accepted as a sufficient program to heal the woes of the depression. There is, then, this peril, that we shall fail to see that the root problem is that of social conflict; human selfishness ever seeking advantage; that scientific economic determinism alone will not suffice; something more will be necessary if we are to bring complete satisfaction to the human species. Man does not live by bread alone. Economic determinism under present conditions of human behavior would require physical force, and no satisfactory social order can come as the result of physical force. The only social order that in the end will be satisfactory is one where men's minds are dominated by the will to cooperate; a social order founded upon the basis of mutual aid and sweet reasoning. Production for profit on a highly competitive basis must give way to production for human welfare on a cooperative basis. Such a social order will require leadership with an understanding and a willingness to sacrifice that as yet is not in sight. In the meantime it will require that those who see the light and can sense the coming of a better day must keep plugging away at the task of educating the generations of men to this understanding and this expectation. The hope lies only in the pathway of intelligence and righteousness. Civilization is never permanent, but this is the significant difference that I see immediately that the changes that are taking place today are not haphazard but are the result of the deliberate action of the human mind. We know we can change our civilization. We are doing so either for good or evil. I believe that a new day is dawning, a new light is beginning to fall across the pathway of the church in its mission of social progress. It is that of the possibility of directing religious energy by scientific

knowledge in order that a comprehensive and continuous reconstruction of social life in the name of God is within the bounds of human possibility.

CALENDAR REFORM AND THE CHURCHES.

By the Hon. P. W. Wilson,
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(In the churches both of England and America Mr. Wilson is well known and highly regarded both as author and lecturer. His books—"The Christ We Forget" and "Is Christ Possible?"—have had a wide circulation. As a special writer for the New York Times he frequently deals with questions of public interest affecting the churches. He is an honorary life member of the American Bible Society, a former member of the British House of Commons and a graduate of Cambridge University. On his mother's side he is descended from the Bagsters, famous Bible publishers. Mr. Wilson's recent books include a life of the younger Pitt and a scholarly editing of the famous Greville Diary. He is on the staff of the Encyclopaedia Brittannica.)

For thousands of years religion, with its discernment of eternity, has been concerned with the calendar as a measurement of time. To furnish the community with the best calendar possible under the circumstances has been among the social yet sacred obligations of the church.

In the astrology that sought for man's destiny in the stars, there may have been much superstition. But there was genuine science in the effort to measure the progress of the sun and the moon in their orbits and to develop a logical arrangement of days, weeks, months and years.

Throughout the world there is a growing and insistent conviction that the time has come for another attempt to reform the calendar. The importance of an adequate calendar to statisticians, scientific and industrial, does not need to be emphasized. It has been demonstrated by graphs and mathematical proofs of every kind. The subject is under the consideration of the League of Nations, the International Chamber of Commerce, the Universal Christian Council and numerous other responsible authorities.

The World Calendar

JANUARY

S	M	T	W	T	F	S
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8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	..	..	..	..

FEBRUARY

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12	13	14	15	16	17	18
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MARCH

S	M	T	W	T	F	S
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10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

APRIL

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MAY

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JUNE

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JULY

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AUGUST

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SEPTEMBER

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OCTOBER

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NOVEMBER

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DECEMBER

S	M	T	W	T	F	S
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24	25	26	27	28	29	30

YEAR DAY, December Y, follows the last day of December every year. In Leap years LEAP DAY, June L, follows the last day of June.

In the problem, today as heretofore, the churches should display a traditional and never-failing interest. As Dr. S. Parkes Cadman recently wrote, in congratulating Archbishop Germanos of the Eastern Orthodox Church on a statement endorsing calendar reform: "The churches of the West are challenged by this statement, summarizing the attitude of the Eastern churches. Not a few of the leaders of the Western Church have hitherto failed to see why they should be interested in this question. My friend Archbishop Germanos has not forgotten that throughout the centuries the Church has functioned in successive revisions of the calendar and that its present form bears the name of a Pope."

Stabilization of Easter.

One sacred festival deserves and is receiving special attention. For many years there has been a movement in favor of fixing the date of Easter, and, while calendar reform as a whole does not depend on such an arrangement, it would be obviously of great advantage, especially in countries where Easter is generally observed as a national holiday.

The date of Easter involves no question of faith or worship. But it has been regarded as a symbol of ecclesiastical authority. At the synod of Whitby in the year 664 the Welsh and Roman Catholic priests met to decide upon Easter, and the adoption of the Roman time and ritual has been accepted by historians as a significant submission, twelve centuries ago, to Papal desires.

In the Parliament of Great Britain there has been passed an enabling Act empowering the government to declare a fixed Easter if and when there is agreement on the subject between the churches and other authorities concerned. Climatic conditions vary in different countries. But Professor Eginitis, who for many years has represented the Oecumenical Patriarch of Constantinople on Calendar Reform, presented an official report on the whole subject, dated June 23rd, 1931. He accepts in principle the advisability of a fixed Easter and expresses the opinion that the second Sunday in April would be the most convenient day for the festival. The present position

of the Roman Catholic Church is that the subject should be referred to an Oecumenical Council.

General Calendar Revision.

The date of Easter is chiefly of importance to countries where Easter is specially observed. But there is a general reform of the calendar that concerns all mankind. It is among the benefits that churches as well as governments—with the broad perspective that is possible in churches—owe to mankind, and it so happens that the matter is urgent because there are reasons of convenience—to be explained in due course—for determining the new calendar in time for its adoption on January 1, 1939.

The fact now to be faced is a fact that never before has faced mankind. For the first time the whole of the world has been discovered and included in our maps. For the first time distance has been subordinated to science. A voice speaking anywhere is immediately heard everywhere. A deed done anywhere is immediately known everywhere. The time of day in any place must be correlated precisely with the time of day in every other place. We may not yet have arrived at universal language. But at every moment, throughout the year, day or night, a calendar, virtually universal, is in perpetual use, and this is the calendar, which, inevitably, has been brought under the searchlight of reasonable examination.

We owe our calendar to a wisdom that arises out of thousands of years of progressive experience. The Mohammedan Calendar is based upon the phases of the moon. The universal calendar is not lunar but solar and its unit is a year of 365 days 5 and a fraction hours. We cannot alter the length of the year by so much as an instant of time. That length is determined by the exact observations of the astronomer.

Gregorian Reform.

The first problem that has had to be solved by calendar reformers is thus the most formidable problem. How are we to synchronise the day and the year of 365 days and a frac-

tion of a day? In A. D. 325 the annual and the diurnal clocks kept time with one another. But in 1582 it was found that the annual clock had gained 10 days, and Pope Gregory XIII issued a Bull cutting out those 10 days. October 5 of that year was dated October 15.

That surgical operation on Father Time corrected the discrepancy which had developed. But there remained the question how to prevent a similar discrepancy arising in the future, and it was with equal courage and ingenuity that the annual clock was regulated. An allowance had to be made for 5 hours 48 minutes 59.7 seconds annually, and three adjustments were worked out.

(1) Every normal fourth year was to be a Leap Year of 366 days. This provided for an excess of 6 hours.
(2) The real excess is only 5 hours 48 minutes 59.7 seconds, and in order to allow for the deficiency of 11 minutes 0.3 seconds, Leap Year is omitted at the beginning of each normal century.
(3) To make the adjustment still more exact, Leap Year is *not* omitted at the beginning of every fourth century, namely, 2000, 2400 and so on.

The result of this farsighted and by no means obvious arrangement is that the year and the day are now in practically perfect rhythm, nor is it possible to contemplate the achievement without admiration for the cleverness and persistence of calendar reformers of an earlier period. They did their work well.

Calendar Absurdities.

We have thus to take for granted a year of 365 or 366 days and examine how it is divided. We have seen how the year is adjusted to the day. How are the month and the week to be adjusted to the year and to each other?

The existing arrangement is so anomalous as to be amusing. In the words of the rhyme:

"Thirty days hath September,
April, June and November,
All the rest have thirty-one,
Saving February alone."

And February has only 28 or, in a Leap Year, 29 days. For such a calendar there is clearly no argument that now has weight save that we have grown up with it.

It is to the Romans that we owe our division of the year into months. Originally, the Roman year had ten months, namely, Martius, Aprilis, Maius, Junius, Quintilis, Sextilis, September, October, November, December. At a very early date, two months, Janurius and Februarius, were added, and it is impressive to observe that since the days of Numa Pompilius, about 26 centuries ago, ten out of these twelve ancient names have been in use. In honor of himself, Julius Caesar changed Quintilis to what we now call July, and Augustus Caesar changed Sextilis to what we now call August.

About the irregularities in our calendar there is thus no mystery. In the Roman Republic there were "political manoeuvres," involving terms of office, and according to the Encyclopaedia Britannica "the calendar got into hopeless confusion." It is true that Julius Caesar and Augustus reduced the months to something like order. But the irregularities were not wholly eliminated. For instance, Augustus did not want his month—the month in which he was born—to be shorter than July, and he transferred, therefore, a day from February to August, which thus has 31 instead of 30 days. Manifestly there is no reason why, in the twentieth century, we should be bound by the whims of a Roman Emperor. What we have to consider and all that we have to consider is logic and convenience.

A year of 365 or 366 days is awkward to deal with. The numeral 365 equals 5x73, and the numeral 366 equals 2x183, none of which factors are of any use to us in arranging for weeks and months.

Proposed Improvements.

There is thus a preliminary on which all responsible calendar reformers are agreed. They propose that a year of 364 days be assumed and at once they arrive at important results. For the number 364 splits into 4 by 7 by 13, which factors are, in certain respects, well suited to the purpose which we have in view.

First, the year, as proposed, contains an exact number of weeks, namely 52. Secondly, the year contains exactly four quarters, each of 13 weeks. The reformed year, the quarter and the week exactly synchronize.

The results which immediately follow are far-reaching.

(1) Since the year contains an exact number of weeks, a particular day of the year always falls on the same weekday. If a person is born on a Wednesday, his birthday will no longer progress annually by a day (or two days on a Leap Year) to Thursday, Friday and so on. His birthday will always be on a Wednesday.

And so with other anniversaries. They also will fall on appointed weekdays, and, in due course, certain of these anniversaries will be mentioned. Every month in a particular year will correspond precisely to the same month in preceding and succeeding years.

(2) It is proposed that the year shall begin on a Sunday, or first day of the week, and end on a Saturday, or seventh day of the week. This means that all weekly wages and statistics will be exactly calculable in terms of the year. The odd days of the broken weeks at the beginning and the end of the year in the existing Gregorian Calendar do not appear in The World Calendar.

(3) The inequality between different quarters of the year will be corrected. At present the quarters are as follows—90 days or 91 days during Leap Year, 91 days, 92 days, and 92 days. In future each quarter will contain exactly 91 days, and quarterly payments of every kind will cover this uniform period.

(4) Each quarter will (like the year itself) begin on a

Sunday or first day of the week and end on a Saturday or seventh day of the week. The quarters, like the year, will be exactly similar, and the first, second and third months in each quarter will be exactly similar to the first, second and third months respectively in every other quarter. In the reformed calendar, we have thus identically arranged months as follows:

First Months of Every Quarter—Jan. Apr. July. Oct.
Second Months of Every Quarter—Feb. May. Aug. Nov.
Third Months of Every Quarter—Mar. June. Sept. Dec.

Whatever may be the year, first months begin on a Sunday, second months begin on a Wednesday and third months begin on a Friday.

Objections to 13-Month Plan.

We have now to consider the important question what is to happen to the months themselves. There has been a proposal to divide the year into 13 months, each of 4 weeks.

It is not necessary here to consider that proposal at any length. There are two grave objections to it.

First, it destroys the convenient and traditional division of the year into quarters, and to this extent is actually retrograde. In the 13-month calendar there is no half year.

The second objection is even more serious. Unless calendar reform be broadly international, it merely adds to the present confusion. There is little if any possibility to any general adoption of a 13-month year throughout the world. In many countries—including the British Commonwealth of Nations, Japan, Holland and Italy—the dislike of a 13-month calendar is unmistakeable and opposition is certain.

In the report of Professor Eginitis, presented to the Oecumenical Patriarch of Constantinople and dated June 23, 1931, to which allusion has already been made, the 13-month year is described as "too radical" and it is pointed out that "the resulting number of months is no longer divisible exactly into halves and quarters." Dr. Eginitis adds:

"The 12-month equal-quarter plan, on the other hand, gives a correspondence of monthdays and weekdays in quarterly

periods rather than monthly. But it does not upset the universal habit of the 12-month year; it does not affront existing customs. It introduces approximate equality of months and full equality of quarters; it provides a perpetual calendar, and it makes every quarter exactly similar in weekday sequence. Finally, it offers greater possibility of general acceptance than the 13-month plan."

The reformed calendar secures an ordered twelve month arrangement. It reduces the inequalities to a minimum. Eight months have 30 days, four months have 31 days, and there is no short and variable February. Also the equalities are averaged throughout the year.

Holiday Considerations.

The reform of the calendar has to be undertaken at a moment when industrial conditions are peculiarly favorable to the changes. Whatever measure of importance we attach to technocratic theories, it is obvious that labor-saving machinery is winning leisure for the workers. There is a shortening of hours of labor. There are holidays. Calendar reform regularises and develops admitted benefits of the public holiday.

The astronomical year contains 365 or 366 days. The reformed year contains 364 days. Hence, there must be one or—in Leap Year—two days when the calendar is allowed a vacation, and these days are added to the pleasurable festivals of mankind. It is proposed that such a day be intercalated between December 30 and January 1. It would be known provisionally as Year Day. Also, in Leap Years, a second day would be intercalated between June 30 and July 1. Provisionally, it would be known as Leap Day. We use the word "provisionally" because there is no reason why Year Day and Leap Day should not be dedicated by Nations or the League of Nations or by Churches to national, international or religious celebrations, whether of great memories in the past or of great hopes for the future. The difficulty of adjusting the year to 364 days is thus transformed into an actual advantage to society.

The holidays in the year work out as follows:

Year Day	follows December 30	Extra Saturday
New Year's Day	January 1	Sunday
Lincoln's Birthday	February 12	Sunday
Washington's Birthday	February 22	Wednesday
Easter Day	April 8	Sunday
Decoration Day	May 30	Thursday
Leap Day	follows June 30	Extra Saturday
Independence Day	July 4	Wednesday
Labor Day	September 4	Monday
Columbus Day	October 12	Thursday
Election Day	November 7	Tuesday
Armistice Day	November 11	Saturday
Thanksgiving Day	November 30	Thursday
Christmas Day	December 25	Monday

The calendar thus provides for long week-ends as follows:

Year Day and New Year's Day
Lincoln's Birthday, Sunday, February 12, and Monday
Leap Day and Sunday, July 1
Sunday, September 3, and Labor Day.
Armistice Day and Sunday, November 12
Sunday, December 24, and Christmas Day

By adjusting certain of the holidays—for instance, Decoration Day and Thanksgiving Day might be placed on the nearest Monday—the number of week-ends could be increased. Washington's Birthday, at present commemorated on February 22, might be transferred to the original and more accurate date, February 11, which falls on a Saturday. For churches as well as for secular organizations these week-ends might be used for conferences and other social purposes.

An additional advantage happens to be that the first Sunday in Advent falls on the first Sunday in December, and Whitsunday falls on the last Sunday in May. Thus The World Calendar is naturally divided according to the significance of the Church Calendar. Six months are devoted to the Life of Christ in the Christian Year and six months to the Trinity Sundays.

The churches accept a responsibility, direct or indirect, for all that affects the happiness of man. Any practical reform,

however simple, that draws nations together into friendly discussion, that leads them away from dangerous rivalries and promotes good feeling among responsible statesmen is to be welcomed as an assistance to peace. On its merits, Calendar Reform is worth while, and when the reformed calendar comes into operation the only surprise will be that it was not adopted long ago.

For the numerous discussion groups in churches there could be no more interesting occasion than an evening devoted to an explanation of The World Calendar. The subject suggests questions. It evokes discussion. In the matter of general calendar reform, for instance, the Eastern Orthodox Church has gone further than any other great church body, holding that such a reform has an important bearing on church unity and a deep religious meaning in its tendency to unify and stabilize the church calendars of all the great communions.

Church discussion groups will find it fairly obvious that in this matter a strong lead by the English-speaking peoples would be followed by other nations. They will find that The World Calendar—whether formally adopted or not—is in international practice the easiest to use. People who have been filled with dismay at the suggestion of a 13-month calendar will take new heart again when they study this more moderate and rational proposal, and it will become evident that it is not opposition to reform of any kind that has alarmed and distressed them but fear of changes as devastating as those proposed by the advocates of a 13-month calendar.

ZIONISM AND PROPHECY.

First-hand Impressions Of Some Weeks In Palestine.

By the Rev. Edward Mack, Ph. D., D. D., LL. D.,
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The interest of Palestine for the tourist formerly centered in Bible sites and sacred memorial shrines. It is no exaggeration to say that both of these have lost most of their interest through patent abuse and by the unexpected and surprising lack of monuments and visible remains which might bring back with any clearness and assurance scenes and days of the Bible past.

Except for geographical contour and locality there is little to be seen in Palestine which has real Bible associations. Of all the Bible lands no other possesses so few monuments of Bible times as Palestine itself, the so-called "Holy Land." The glory and the handiwork of those old days are certainly in the dust. There remain a few stones in a wall, a mosaic or two in a pavement, a well or a pool possibly now many feet below the surface level of today. The professional "conducted tours" now allot only one-half, possibly one-third, as much time to all Palestine and Syria as to Egypt, where memorials of the Bible ages are incomparably more numerous. Devout tourists are supposed to be sated now with a whiff of Palestinian air or a sweeping glance at its geography. Verily, air and geography are about all that is left to us of Bible days and scenes.

Holy places, which have been the goal of pious pilgrimages for all these centuries past, now seem strangely unholy. Traditions clash sternly about a dozen Old Testament or Gospel sites. Dingy, tawdry shrines in old Jerusalem and legendary sites, historically impossible, are a severe strain on faith and devout imagination. A close-up knowledge of the Old Jerusalem is a stirring incentive to prayer and hope for the New Jerusalem.

Even archaeology, much practised and much extolled, now one of Palestine's chief industries, is surprisingly unsatisfying. For years it has been a busy feature of modern Palestinian life. American universities are only "keeping up with the Joneses" when they have a Palestinian or some other Near East archaeological expedition. Each school of criticism must have its own verifying excavations. But these multitudinous operations have produced meager results so far as concerns actual recovery of ancient objects corroborative of Bible history. These excavations are doing much in the way of affirming and fixing historical periods of the Old Testament by uncovering and relating the successive strata of ruined cities built on the same site, comparing these with the corresponding strata of other such "tells." But recovery of monuments and materials of those ages has been scant and fragmentary. In particular, little indeed of the great Christian century has been recovered by pick and spade and sifter. Archaeology's chief service has been to give clearer setting to the various periods of Bible history, to show that the general trend of the narrative is precisely as we find it in the Bible. But the "finds" have been disappointingly meager. The pious traveler soon finds that the material and physical settings of those ancient days have slipped from us forever. Now he must go not to Jewish but to Arab or Bedouin communities to find atmosphere and tokens of Bible times. Jewish life in Palestine and Jerusalem atmosphere today are anything else than Biblical.

And it is better so. The spiritual reaction to this barrenness of Bible remains is a joyous exultation over the very emptiness of the land. The ruinous wear of wars and winters seems not a loss but a blessing. One can almost hear the great angel cry out: "He is not here; He is risen; behold He is gone before you into Europe, into America." Moses' tomb is lost, but his law is in all lands. The footsteps of Jesus have been worn away by time and weather, but the Saving Christ reaches out His hand in every land. The healing of His seamless robe is by every bed of pain. There is a new exhilaration in the glad consciousness that there is nothing to

bind and hold our Christ to Palestine. Before Paul He passed over into Europe. Before Columbus and Jamestown adventurer and Plymouth pilgrim He came on to America, always and everywhere with His own, the Universal Christ.

But there is another phase of modern Palestinian life which is now drawing wider attention than its former chief interest as a land of holy pilgrimage ever drew. This new phase of interest is what is commonly called "Zionism." This is a much misunderstood term, or at least a term with all kinds and varieties of meaning. There is, for example, a Christian conception of Zionism which is expressed and confessed in many hymns of the Church, such as "We're marching to Zion"; or "O Zion haste, thy mission high fulfilling"; or "Hail to the brightness of Zion's glad morning"; or "O Mother dear, Jerusalem" and many, many others with similar theme and motive. But it is no little local Zion with which these great hymns are ever ringing; rather it is a world-wide Zion, the universal Church of the Redeemer and His redeemed ones. It is surprising how many there are who are foolishly confusing this Christian prophetic ideal with the local Jewish Zionism of present day Palestine, and are placidly supposing that Bible prophecy is now being fulfilled in the local Zionistic groups scattered up and down in the Holy Land, in the picture shows, cafés and bathing beaches of Tel-a-viv and the communal villages of Esdraelon. There could not be a more foolish blunder. Just to see them is to know that they are far removed from Old Testament prophecy and from New Testament expectation. A visit here and there and just elementary information as to their origin and designs will answer fully and finally all such mistaken notions. These experiments in colonization of needy or persecuted Jews, however interesting they may be, show on their face that they have no bearing on fulfilment of prophecy or Christian hope.

Even in modern Jewry itself there are many theories and varieties of Zionism. There is, first of all, the purely religious or pious Zionism, now centuries old, of those Jews who devoutly regarding Palestine as the homeland of their souls have been migrating thither for generations, clustering in village

groups or living quietly in separate homes, taking up business or industrial life and becoming in many ways a normal part of the population. Their one desire is to live a quiet and pious life, without political fume or fury, in the land of Father Abraham, and at the end to find a resting-place in the soil of the land of their heart's love. Jews are not alone in this pious Zionistic turn of mind. Christian and Mohammedan groups as well have migrated to places in or around the Holy Land, drawn by the same affectionate ties of zeal and faith. But these old and pious groups, whether settled in villages or in Mother Jerusalem, have not the mind of modern Zionism. They often resent this new invasion of a loud-speaking, New Yorkish or communistic Judaism which so disturbs their pious peace. Many of these pious, devotional, eschatological groups, like the American Colony, may have drifted far from the holy purposes which brought them to Palestine. But it is a spiritual stream of Zionism which has trickled steadily Jerusalemward through generations past and still continues to make its deposits on Palestinian soil. It has, however, no community of interest with, nor any affection for, that new movement toward Palestine which we know as Zionism.

Again, there is the charitable and benevolent Zionism of the Rothschilds and the various American Jewish Houses which contribute large sums of money to rescue their co-religionists from Russian, German or Roumanian persecution or from European and American crowded tenement sections and to transplant them to homes of safety and fair opportunity in Palestine. No doubt such charitable and economic Zionists as these are found in all of our American cities. Many Christians also have aided in so charitable and humanitarian an undertaking. But this is not the kind of "Zionism" which that term is ordinarily and properly used to indicate and which is now being advocated and promoted for Palestine. A recent Jewish scholar of wide fame has ridiculed this phase of it as "long-distance Zionism," comparing Moses with these modern deliverers, somewhat on this wise: Suppose, he puts it, Moses had said to Israel in Egyptian bondage, "you fellows who want land and a let-up on bricklaying go up and take Palestine

while I direct operations from an armchair here in Pharaoh Amenhotep's palace." This is fairly descriptive of the "benevolent" Zionism of recent years. And it has been a commendable benevolence. Many a hard-pressed or helpless family has found not only the possibility of independent and fruitful life in Palestine but also the sweet joy of a home in the land of their heart's desire. This benevolent enterprise has turned much money loose in Palestine for its reconstruction and development. But it is seriously questioned if there can ever be self-support and release from the necessity of continued charity from foreign givers.

The real Zionism which is operative in Palestine today, and which claims the modern copyright to this name, is one of the by-products of the Great War. It is a political Zionism, not to be confused with pious or benevolent movements. It may in places overlap or merge with them. But the Herzl-Weiszmann national Zionism is quite another thing. It is neither essentially a religious movement nor did it begin with Palestine alone in view. Its origin was in a scheme of a fraction of world-scattered Jewry to found a Jewish State or Homeland in which, from which, by which, Jews worldwide as such might have national rights and therefore diplomatic standing in all nations. Such a purchased and colonized area in some other continent was considered and dickered for in the early years of the movement, but without success. Very recent press dispatches announce a new movement for a Jewish State as one among the other States of the United States of the Soviet Republic. It is evident that this phase of Zionism is far removed from fulfilment of Old Testament spiritual vision or Christian expectation.

The World War gave this group of Zionistic Jews their long desired opportunity. Britain's plight, financial and otherwise, opened the way for a quick trade to secure from her a very ambiguous promise of Palestine as a future Jewish State. It is a very interesting question as to which of the parties to this strange bargain has gotten the worst end of it. It goes without saying that Britain has long since repented of that hard bargain in which the specified goods can never be deliv-

ered, certainly not without violation of the inalienable rights of others. This is by no means a Zionism to which all Jews give consent. It is not accepted by a large part of those who are already in Palestine nor by the large majority of Jews in the world. Because of many insurmountable obstacles and because it is based upon a false conception of Judaism itself this form of Zionism was destined to failure before it began. It has, however, brought many temporary material blessings to Palestine.

One of these benefits has been the addition of a large, vigorous and aggressive element to the somewhat frayed population of that land, an increase of more than one hundred thousand in very recent years. That entirely Jewish city, Tel-a-viv, just to the north of ancient Joppa, has itself alone upwards of thirty thousand inhabitants, largely supported by the ever-increasing orange and lemon orchards of the Sharon Plain, partly also no doubt by benefactions "from back home." Jerusalem's Jewish element has now increased to more than fifty-two per cent of the population.

This new immigration has introduced into many parts of Palestine improved agricultural implements and processes and higher industrial methods. Reforestration is going on to some extent; good roads are built or building in all sections; substantial suburbs are growing up around Jerusalem and other towns; the Plain of Esdraelon is dotted with neat and modern villages, whose red roofs give a rich color to the landscape, in contrast to the dull hue of the native villages; this fertile valley is well flecked over with herds of high grade cattle alongside fields well tilled with improved agricultural implements. The swampy Plain of Merom, where Joshua administered a final defeat to the Canaanites, now fit for little more than grazing, is soon to be drained and devoted to agriculture. Jaffa oranges are the best grown anywhere in Mediterranean countries. Experiments are being made for the capture of the rich salts of the Dead Sea. Jordan's tortuous current will be harnessed for industrial and domestic uses.

Zionism has taken many Jews out of the crowded city slums and put them on the land where their fathers were before

them, opening a new life of health and freedom. It has given them more than a refuge; it has made for them a home where happiness and holy ideals may be inalienable possessions for themselves and for their children.

Undoubtedly the best contribution of Zionism to a reviving Palestine is the Hebrew University just outside and north of Jerusalem on the high hill Scopus. It is making Hebrew a spoken language in Palestine. This is the classic Bible Hebrew, not Talmudic Hebrew, which is now becoming a language of home life, literature, art, philosophy. All around Jerusalem the road signs are in Hebrew as well as Arabic and English. Conversation, school instruction, newspapers are in good Hebrew. And the heart of this new Hebrew culture is the University. Students are attracted from other lands for the study of Jewish and Eastern thought. This University has grasped the vital method of Jewish advance in Palestine, which cannot be by force or political shrewdness or purchase with gold but by the peaceful penetration of kindness, helpfulness and culture. Arabs and Christians have access to its privileges. Last year the University had its share in the depression by diminished funds and decrease in number of students.

But all of these benefits to Palestine through Jewish immigration fall far short of the plans and ambitions of political Zionism. They are not removing the insuperable obstacles to the realization of a national and political Zion, which is the aim of this fraction of Jewry. They are not abating the bitter hatred of the Arabs, but are intensifying it and forcing an early racial conflict. The migration of many energetic, industrious, benevolent Jews into New York cannot make it a Jewish State. No more can this be done in Palestine. One sees on every side the discouraging obstacles.

First of all, Palestine's Jewish population is a conglomerate. Those Jews now in the land are of all nationalities, literally of many races, however contradictory this statement may seem to be, and with many varying purposes. As has been said already, many Palestinian Jews are opposed to a political Zionism, just as they are in America. Palestinian Jewry

is a most interesting blend of races and colors and types of religion. Race and color range from the fair Nordic of sandy hair, pink cheeks and blue eyes to the black and flatnosed African. Those who are even in small degree conversant with Jewish history know that the so-called Jewish race is not a distinctly pure race but a blend of all the nationalities through which it has passed. It is no longer a race but a religion. From the days of Egyptian bondage onward the Jew, like all Israel, has been going through a continuous process of gentilic amalgamation. Surrounding kindred nations, Babylon, particularly Edom, Greece, Rome had part in the continuous process of blood transfusion. A modern evidence in point is the interesting fact that Germany has many times more gentilic Jews than so-called pure Jews. A blood claim by unvitiated descent from Abraham would be a thin thread indeed on which to hang an argument for a Jewish State in Palestine. Even those now there are not of one mind on the Zionistic claim. Views of the various Jewish groups are as varied as their origins. They have and cherish their own plans and purposes for life in Palestine. For many of them it is their native land. They are on good terms with their Arab neighbors, therefore this new ambitious Zionism comes as a discordant break into the quiet tenor of their life. Zionism is not a native and voluntary growth within Palestine, but an exotic of forced transplanting.

Zionism must for years to come continue to be a charity project, unable to stand without liberal support from other lands. While the movement has poured much wealth into the land and has reduced unemployment to a minimum, many of its enterprises are reputed to be heavily in debt. Naturally some of the Esdraelon farming communities have not been profitable in the hands of untrained men of city breeding. One is surprised to see that this broad plain, so boosted for its fertility, falls far below the strength and richness of Virginia Piedmont or Valley farms. And it is the only extensive inland farming tract in all Palestine. It would be problematical for two million people to earn their living in Palestine even after its scant fields have been brought into high degree of cul-

tivation. The present population under favorable conditions would soon reach that limit; and yet there are fourteen million Jews outside Palestine. The Jews of New York City alone could not be crowded into Palestine with any hope of sustenance. Those already there would face bankruptcy without the steady flow of aid from London and New York. Economically Zionism is unsound.

The justice due the Arab is another hopeless obstacle in the way of national Zionism. You say he is just an Arab? Well, he has his claim for justice. He is not such a bad fellow as you might think. He has nobility and possibility. It has been his land for twelve centuries. Jephthah claimed for Israel legal right to Gilead because they had held it for three hundred years. The Arab has held Palestine four times longer. He outnumbers the Jews four times. His shrines and the graves of his kindred are there. He too is a son of Abraham, of purer blood possibly than the invading Zionists. Whether it be so or not, he does not believe that his land was bought from him in fairness, since he did not understand the purpose for which it was being bought. The bitterness which has flamed up against the Zionist makes the realization of a Palestinian Zionism extremely remote, if ever possible. Back of the Arab resentment in Palestine lies the sympathy of the vast Arabian population and the wide Moslem sympathy. And the security of the British Empire with its wide interests in Asia and Africa is dependent on Arab friendship and Moslem sympathy. The two factors which protect the Jew from Arab resentment and keep him in Palestine are British diplomatic tact and the British Royal Air Force. A prominent Arab remarked to a British officer: "If Britain should turn her back for a week, every Jewish settlement would become a Jewish cemetery." National Zionism is impossible morally and politically as well as economically.

What proof or reason is there in Scripture for such a Zionism? It is evidently contrary to the Christian understanding of Scripture. Zionism is not Christian in any sense. It is not really nor essentially a religious movement, but distinctly political and national. Quite a number of disappointed religion-

ists, who came with holy aims, have turned in their disillusionment to Christianity. The traveler toward Jerusalem from the north passes several Christian missions for Jews before he reaches the gates of the city. According to the New Testament a successful return of Jews to the Holy Land must be a return in the faith of Christ. First they must hail Him with "blessed is He that cometh in the name of the Lord!"

This so-called Zionism is certainly not after the mind of Christ or Paul or Isaiah. It is interesting to note how little Christ said about return to physical Palestine or to any such centralization. His thought was for the world and His command was "Go." He saw that men of all nations would "come from the east and the west, and from the north and south, and sit down in the kingdom of God."

It is also interesting to find how little the great missionary apostle, Paul, has to say about any such Zionistic return. On the contrary, for him the "Israel of God" is the worldwide Kingdom of Christ. For him the "seed of Abraham" had come to mean all who believe in Christ, whether Jew or Gentile. In his understanding the "all Israel shall be saved" included both Jew and Gentile in Christ, both wild branch and native olive tree. The Beloved John was less interested in a local Zion than in a world city of God, that the kingdom of this world has become the kingdom of our Christ, and that the New Jerusalem is so vast, so expansive, it transcends all thought of a mere physical Canaan.

Isaiah taught Paul and John of this boundless, transcending Zion. He repeated, and kept on repeating, his conception of a worldwide Zion, an ever-expanding City of God: "Look unto me and be ye saved, all ye ends of the earth; for I am God." "He will bring forth justice to the Gentiles . . . and the isles shall wait for his law." "I will give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." "I will gather all nations and tongues, and they shall come and see my glory . . . and I will send such as escape of them unto the nations, to the isles afar off . . . and they shall declare my glory among the nations."

Whether those words of Isaiah have Christian or Jewish interpretation, they transcend any local Zionism—they exclude it.

No hill of Palestine is high enough, therefore the Mountain of the Lord's House must be exalted above all those local hills. What is that Mount Zion as Isaiah saw it? "They shall not hurt nor destroy in all my Holy Mountain?" Yes, but listen! "For THE EARTH shall be full of the knowledge of the Lord, as the waters cover the sea." Glorious vision, heavenly ideal, a Zion all the world around!

We belittle our Gospel by an altogether inadequate literalness. All Old Testament prophecy has been and is being fulfilled in the Gospel of the Son of God and His universal Kingdom. There may be in the grace of God a return of believing Jews to Palestine. He is always stooping to meet our little limitations. But it will be a happy work, a beatific joy, of supererogation. It was never an essential element of the Glorious Gospel for all mankind given by Christ and preached by Paul. Why should any Christian set store by this modern non-scriptural and political Zionism? We have in the Christ of every road and nation a more blessed Gospel. Ours is a more glorious Zion in the worldwide and ageless Kingdom of the Redeemer.

UNION SEMINARY IN THE EARLY SEVENTIES.*

By the Rev. S. H. Chester, D. D.,

Secretary Emeritus of the Executive Committee of Foreign Missions, Presyterian Church, U. S., Montreat, North Carolina.

In the fall of 1872 I entered Union Theological Seminary at Hampden-Sydney, Virginia, which was also the seat of Hampden-Sydney College. The two institutions had many points of common interest, many of the college students being prospective students of the Seminary. They also had one

*A chapter from a forthcoming autobiography.

point, to be mentioned later, of somewhat strenuous rivalry. The numbers on the College and Seminary rolls, respectively, were about ninety and sixty-five. Hampden-Sydney was seven miles from Farmville on the Norfolk and Western Railway, over a road that was always rough and difficult and that was sometimes impassable for vehicles in winter. The Seminary had, therefore, almost the isolation of a monastery.

Our professor of Hebrew and Old Testament Literature was Dr. B. M. Smith, who was a master in his department and who combined with his professional ability a capacity for business that more than once came to the financial rescue of the Seminary and saved it from bankruptcy. He had been a popular preacher in the days when long sermons were in vogue but seemed rather to take pleasure in showing his disregard of the modern demand for extreme brevity. One night in the Seminary Chapel, after preaching an hour and ten minutes, he gave out the hymn, "Long have I sat beneath the sound of Thy salvation, Lord." Nellie Peck, now Mrs. Alexander Sprunt, with whom I was sitting on the front bench, cut her eye at me with a humorous twinkle, whereupon I was taken suddenly ill (apparently) and was unable to rise for the closing prayer. Dr. Smith himself would have enjoyed the humor of the incident if some one had had the impudence to call his attention to it.

One of Dr. Smith's greatest contributions to our Seminary life was the hospitality of his lovely home, graced by five beautiful daughters, four of whom were married to Seminary students.

The member of the Faculty who perhaps made the deepest impression on the student body for pure goodness and holiness of character was Dr. Thomas E. Peck, our professor of Church History. He was also our favorite Faculty preacher. On the tablets of his marvelously trained mind he wrote his sermons and could deliver them verbatim as composed, but with all the fire and earnestness of extempore oratory. But on one occasion his memory "slipped a cog" and he found himself in the middle of his sermon with nothing more to say.

He was almost the most solemn looking man I ever saw

but had a keen sense of humor which sometimes broke out in uncontrollable laughter, as when a member of our class answered his question as to what finally happened to King Saul as the outcome of all his crimes: "I believe he was drawn and quartered, sir."

No nobler Christian gentleman ever lived than Dr. Henry C. Alexander, our professor of New Testament Literature. He was unmarried and had ample means, which he used in helping many who needed help, without ever letting them know where the help came from. He was especially generous to students whom he suspected of being in need. He had great scholarship and learning, but owing to a certain discursiveness of thought and speech did not shine especially either in the class room or in the pulpit. But I got fully as much from him as from any other member of the Faculty, visiting him in his room at night, where students were always welcome, and talking with him about the books in his great library covering every branch of literature, which he had mastered as thoroughly as any one could master such a collection. I owe it to him that my theological education was kept from being narrow and lopsided by being mixed with a generous infusion of what was being thought and written on other than theological lines.

Dr. R. L. Dabney, our professor of Theology, had such insatiable curiosity on all subjects, both sacred and secular, and such a phenomenal memory that he came to know more things and to know them more thoroughly than any man I ever knew. I am satisfied he could have filled a chair in history or chemistry or biology or English literature in any university. He planned and largely built his own houses. He played no mean part in the Civil War as Stonewall Jackson's chief of staff, serving much of the time also as Brigade Chaplain. He filled successively several of the Chairs in Union Seminary. His great work, however, was done in the Chair of Theology. His contemporary, Dr. Wm. G. T. Shedd of Union Seminary New York, once told me that he regarded Dr. Dabney as the greatest of our American theologians. His theological views on some of the higher points of Calvinism

were broader and more liberal than those of Dr. Hodge or Dr. Warfield.

In one matter only did he finally become narrow and, one might say, implacable. During the war and its aftermath of Reconstruction he became so embittered by the ruthless methods of Federal officers like Sheridan and Sherman, and the efforts of Congress to impose Negro rule on the South, that he almost went off his mental balance. Being once taken to task for the violence of his denunciation of these leaders he made no reply but preached the following Sunday on the text, "Do not I hate them, O Lord, that hate Thee?"

But there was another and very different side to his character. In February, 1890, there was a rumor of his death. Without waiting for confirmation of the rumor, Dr. Peyton Hoge of Wilmington, N. C., published that week in the *North Carolina Presbyterian* a two column obituary of his old teacher, in which, after speaking enthusiastically of him as a scholar and teacher, he goes on to say: "I wish to bear testimony to the fact that will be recognized as true by all his students, that there could never have been any teacher more considerate to ignorance, more patient with dullness and more gentle in reproof than this great man. Those who knew him only in the arena of polemical debate could have no conception of the fatherly tenderness that made his students feel sure of personal sympathy and friendly counsel in every trouble and perplexity they brought to him." Dr. Dabney's comment on this tribute was, "There should have been more of censure and less of praise." He lived eight years after that and did some of his greatest work as author and lecturer and as professor of Philosophy in the University of Texas.

In the years 1872-75 the foreign missionary work of our church had hardly more than made a beginning and the missionary spirit was largely undeveloped. Since the close of the war our people's attention had been too much taken up with carpetbaggers and Freedmen's Bureau Agents and armies of occupation to give much thought to things in foreign lands. There were two missionary volunteers in the Senior class of 1872. There were none in either the Middle or Junior classes

of that year. Our course in church history under which the study of missions would have fallen was largely concerned with questions of creed and church polity and the ancient heresies that had vexed the church. Missionary interest among the students was represented by a band of about a dozen of our student body of sixty-five, which we called "The Society of Missionary Inquiry," which met every two weeks at nine o'clock Saturday night when it could not possibly conflict with any other engagement the members of the society might have. I am satisfied that the members of my class would have responded to the missionary call as readily as those of later years, but the call was not made with much urgency because the church at that time would not have been ready to send them to the field. Dr. Dabney became deeply interested in the opening of our mission to Brazil and was instrumental in raising a special fund for sending Rev. Edward Lane and Rev. G. Nash Morton as our first missionaries to that field. Mission work had made a small beginning in Greece and in Mexico, but it it was not until years afterwards that our great missions to Japan, Korea and Africa were opened.

Our community, made up of the College and Seminary faculties and their families, was a very delightful one but had a character and atmosphere all its own. Our entertainments were afternoon walks with the professors' daughters and their visiting friends, a reading club, the "Rhetorical" (a debating society) and the Wednesday evening preaching performances of the students. There were about a dozen of these professors' daughters to meet the social demands of sixty-five Seminary students and about ninety College boys. This is where the rivalry between College and Seminary came in. In this situation "dates" could not be very frequent for any one student unless one should be so fortunate as to become "engaged," in which case a daily visit at the hour of three P. M. was the established custom. Love affairs that survived that test were thereby proven to be genuine and dependable. Each professor's daughter being subjected to the combined attack of an average of five Seminary students was practically shut up to the fate of being a minister's wife. Some of them fared well

in that capacity and others not so well. I was told in confidence by one of them that having become engaged to her future husband before hearing him preach, the first time she did hear him she went home and cried all night. Under her careful training, however, he finally developed into a very acceptable preacher.

The great man of our Class of 1875 was Edward O. Guerrant, the mountain evangelist. With an eloquence that could have commanded what are considered the highest positions in the church he chose to give his life to the hardest kind of mission work in the mountains of Kentucky and North Carolina. With his horse and a pair of saddle-bags for equipment he carried on his work with no help and scant encouragement from the "regular" agencies until he built it up into the great "American Inland Mission." On his retirement at the age of seventy-eight they were glad to take it over and it soon became one of the strongest features of their appeal.

Dr. Guerrant was an officer in the Independent Regiment of the famous John Morgan and had a part in many of the thrilling experiences of that regiment. At the close of the war he studied medicine and practiced successfully for about five years when he was taken down with what was thought to be a hopeless attack of typhoid fever. He told the physicians from the beginning that they were mistaken in prophesying his death; that he intended to get well and enter the gospel ministry, which he did. As soon as he was able to travel he left home for Union Seminary, where he remained three years. On graduation he served for a few years as pastor of the church at Mt. Sterling, Kentucky, his former home, and then of the First Presbyterian Church of Louisville, which he served for about a year and then resigned to begin his mountain work.

The hero of our class, as we all agreed, was the one who gave up the ministry. After leaving the Seminary he took charge of a small mission church but after an experiment of a few weeks discovered that he just simply could not preach. Courageously facing the fact he announced one Sunday morning to his congregation that he had decided to give up his charge and do something he knew he could do and that he had

already engaged to begin work on the farm of one of his parishioners. Subsequently he went to Texas and purchased a farm, became a ruling elder and superintendent of a Sunday school and lived out a highly respected and useful life. This was a much more satisfactory career, it seems to me, than that of the minister who because he cannot preach acceptably is compelled to be constantly appealing to his friends or the "Bureau of Supply" to find him a place.

An interesting (and more or less amusing) feature of our Seminary course was the preaching of trial sermons on Wednesday evenings to be criticised by the Faculty. My first sermon was all written out according to the pattern shown in Dabney's Sacred Rhetoric, with its five divisions of Introduction, Exposition, Proposition, Argument and Conclusion, all carefully noted at the proper places on the margin of the manuscript. I made full notes of the outline and took them with me into the pulpit and got through fairly well in spite of the formidable array of critics before me. It had been the custom of the Seminary students in preaching these trial sermons, when they came to the place for making an appeal to our "impenitent friends," to turn and address themselves to any college students who might be present. My classmate Alfred Morrison and I formed a deliberate conspiracy that when we came to that point in our sermons we would turn and address ourselves with as much vigor as possible to the Seminary Faculty. The result in my case was that Dr. Peck who had a regular appointment at a country church in the neighborhood complimented me by asking me to go out and fill his appointment the following Sunday. A new church building was being occupied that day for the first time and I was much elated at the idea of preaching my first sermon in a church which no one had preached in before. I took my notes, written in bold hand so as to be seen at a distance, and spread them before me on the pulpit. But only one side of the roof had been put on and just then a shower of rain came up and everybody had to move over to the dry side of the house and I with them, leaving my notes behind. After exactly eight minutes I found myself through, having preached my text, my introduction, my

proposition and my conclusion but having entirely omitted the main body of the sermon. I do not think the congregation ever knew just what had happened. One of the elders was very kind and said, "what you said was all right, but you got through rather sooner than we expected."

In the olden times it was thought that an isolated community like Hampden-Sydney was the ideal place for theological students to secure the training for their life work. The difficulty was that living three years in such a unique community (where there was such a scarcity of "sinners") one lost touch with the common run of mankind and failed of a proper understanding of their point of view. Almost inevitably our preaching would be directed to the establishment of the truth rather than to meeting the needs and problems of ordinary people. The revolution in the style of preaching from the elaborate theological discourse to the more practical style of the present day is doubtless due, in part at least, to the fact that all our Seminaries are now in cities, where students come in contact with all sorts and conditions of men and have the opportunity of subjecting to clinical experiment the theories learned in the classroom.

KEEP UP YOUR READING!

In the succeeding pages will be found the first sections of an extensive list of books bearing upon the fields embraced by a course of study in Christian Sociology. It is planned to present the remainder of the list in the July issue of the REVIEW.

This group of books was selected by Professor W. T. Thompson from the collections in the Seminary Library which are available for extension loans, subject to the regulations cited below, and in most instances descriptive and critical notes were supplied by him. Wherever an annotation occurs which was not supplied by Dr. Thompson, its source has been indicated.

For the convenience of borrowers, the titles have been arranged roughly in groups, but no effort has been made to classify them carefully in keeping with slight variations in subject matter. The list prepared for the next issue of the REVIEW will include books which treat of the problems arising from Industrial Relations, Race Relations, International Relations, The State, The Family.

REGULATIONS GOVERNING EXTENSION LOANS.

1. Excluding reference works, commentaries, books reserved for students' collateral reading and books for which there is a special demand on the campus, any volume in the library's collection may be borrowed by a minister of the Southern Presbyterian Church. A mailing service is maintained for out-of-town borrowers.
2. As many as four books may be borrowed at one time.
3. Books are lent for a period of two weeks and the loan may be renewed (by postal card) for an additional two weeks if application for renewal is made on or before the date when the book is due at the library. In special cases additional renewals may be granted. A fine of three cents a day is charged for each book kept overtime. The library reserves the privilege of recalling any book for which an urgent demand arises on the campus.
4. Because of the heavy demand for certain titles it is well to specify alternate choices when requesting a book.
5. No fee is charged for this service, but all postal charges are assumed by the borrower. A small cash deposit with the library is a very satisfactory way of caring for this expense. Under United States Postal Laws and Regulations (No. 572) books may be mailed at a very low rate within the bounds of the third parcel post zone. A shipping label citing this regulation is enclosed in each package of books sent from the library.
6. When books are to be returned by mail they should be securely wrapped in cardboard and heavy paper and carefully tied with heavy cord to prevent damage. The packings in which books are sent from the library might well be retained for this purpose.

A LIST OF BOOKS FOR THE STUDENT OF CHRISTIAN SOCIOLOGY.

SELECTED AND ANNOTATED BY DR. W. T. THOMPSON.

Introductory Works.

Anderson, Nels. *Urban Sociology,* by Nels Anderson and E. C. Lindeman. New York, Crofts, 1930.

One of the standard college texts on this subject.

Davis, Jerome, ed. *An Introduction to Sociology,* by Jerome Davis and H. E. Barnes. Rev. ed. Boston, Heath, 1931.

One of the best books for orientation in this subject. Each section is treated by a specialist in that field.

Davis, Jerome, ed. *Readings in Sociology to Accompany An Introduction to Sociology,* ed. by Jerome Davis and H. E. Barnes. Boston, Heath, 1927.

Filled with widely selected source material.

Giddings, F. H. *Civilization and Society.* New York, Holt, 1932.

Primarily for teaching purposes, but valuable for the general reader. Includes "incisive criticisms and well-thought-out recommendations indispensable for all who would realize what human society really means," wherein it falls short and how it may be advanced. Book Review Digest.

Hart, H. N. *The Science of Social Relations; an Introduction to Sociology.* New York, Holt, 1927. *The Technique of Social Progress.* New York, Holt, 1931.

Two very readable books, though meant for classroom use. Contain a wealth of aptly quoted material, treating the various human relations and the development of the institutions of society. Dr. Hart is not fair to religion.

MacIver, R. M. *The Contribution of Sociology to Social Work.* New York, Columbia University Press, 1931.

"This book, the first to enunciate its particular subject-matter, shows how sociology orients the social worker in his tasks and aids him in making more specific studies in his own field of interest." Pub. note.

MacIver, R. M. *Society; Its Structure and Changes.* New York, Long and Smith, 1931.

"This book offers a new analysis of the social structure. . . . That this process of change is not meaningless, that there are lines of direction in the transformation of society as there are in the broad sweep of organic life, is the conclusion at which, in the light of many evidences, the author arrives." Book Review Digest.

President's Research Committee on Social Trends. *Recent Social Trends in the United States* . . . Foreword by Herbert Hoover. New York, McGraw-Hill, 1933.

These two massive volumes contain twenty-nine chapters touching upon almost every important phase of our American life. Each section is written by a master in that subject and is as authoritative as anything we can get.

Social Work Yearbook, 1933, ed. by F. S. Hall. New York, Russell Sage Foundation, 1933.

Not only lists and describes all public and private national agencies in this field, and the public state agencies (listing them only), but contains brief articles, up-to-date in their facts, on the major subjects in this field. The bibliographies at the end of the articles are particularly helpful.

Young, Kimball, ed. *Social Attitudes.* New York, Holt, 1931.

A collection of papers on social attitudes in psychology and sociology by various writers.

Gillin, J. L. *Social Pathology.* New York, Century, 1933.
Mangold, G. B. *Social Pathology.* New York, Macmillan, 1932.

Two new, standard college text-books, which deal revealingly with the ills of society from a somewhat different standpoint.

Bernard, L. C. *An Introduction to Social Psychology.* New York, Holt, 1926.

A good book with which to begin the study of this subject, as the author has good chapters on the meaning of this science and the different schools of thought which have developed in it.

Bogardus, E. S. *The Fundamentals of Social Psychology.* 2d. ed. New York, Century, 1931.

A discussion of this subject by an honored exponent of the planes and currents school.

SOCIETY AND ITS PROBLEMS FROM THE CHRISTIAN STANDPOINT.

Chaffee, E. B. *The Protestant Churches and the Industrial Crisis.* New York, Macmillan, 1933.

The director of Labor Temple discusses in a constructive way the social problems that press upon us, tells what his church is doing and challenges Christians to follow Jesus in living sacrificially now. The last chapter on *A Technique of Preaching the Social Gospel* I found particularly helpful.

Davis, Jerome. *Contemporary Social Movements.* New York, Century, 1930.

"A genuinely interesting and systematic study of the outstanding social developments in Europe today and gives a clear and accurate view of the movements which are foremost in the public mind." An illuminating study for both student and layman.

Devine, E. T. *Progressive Social Action.* New York, Macmillan, 1933.

One of America's most distinguished and experienced leaders in the realm of social work here turns from the practical, which he has treated in other books, to give expression to the philosophy of life which should guide us as we face our present tangled social problems. It is a brave, hopeful book which closes with a challenge to Christians to be really Christian in all their relationships.

Federal Council of the Churches of Christ in America. Department of Research and Education. *Our Economic Life in the Light of Christian Ideals,* ed. by F. E. Johnson. New York, Association Press, 1932.

An ideal book for one who wishes a simple, short, cheap and yet scholarly picture of our present crisis; with its causes, its disasters, the radical remedies proposed, and the moderate suggestions of those seeking a planned society.

Garvie, A. E. *Can Christ Save Society?* London, Hodder and Stoughton, 1933.

The Dean of Manchester calls this little book "far and away the greatest book Dr. Garvie has ever written," and "one of the most timely books any recognized leader of the church has as yet put forth in this century." British Weekly.

Garvie, A. E. *The Christian Ideal for Human Society.* New York, R. R. Smith, 1931.

This is the one book for the minister who wishes to understand a man's relationship to his fellows from the historical, ethical, psychological and sociological approaches. Dr. Garvie is chiefly a philosopher and theologian, but his grasp of these other fields exhibits broad study and sincere thinking.

Kelley, J. P. *Economics of Christianity.* Boston, Pilgrim Press, 1931.

"Non-technical papers by a modernist layman and a modest scholar who reads and thinks for himself, embarrassed by no commitments." Pub. note.

King, W. P., ed. *Social Progress and Christian Ideals.* Nashville, Tenn., Cokesbury Press, 1932.

For men at home in the field of sociology. Discusses from the Christian viewpoint social progress in the past, obstacles to progress in the present, and the conditions and possibilities of progress as we face the future. The book is thoughtful and hopeful, but it did not grip me.

Morrison, C. C. *The Social Gospel and the Christian Cultus.* New York, Harper, 1933.

With something of the fervor and brilliancy of Rauschenbusch, the editor of the Christian Century pleads for the application of the social teachings of Jesus to our economic order, and the development of a theology and worship which will take these principles into account. I am doubtful of the accuracy of his interpretation of the conception of the social gospel held by the early church, but the book should be read by every minister who is interested in the social application of our gospel.

Myers, James. *Religion Lends a Hand; Studies of Churches in Social Action.* New York, Harper, 1929.

"Tells concretely what the church is doing towards solving some of the problems of present day society. The method of the book is

that of the case study. . . . Should prove a useful corrective to that glib criticism which assumes that the church does nothing except to preach an outworn creed." Outlook.

Niebuhr, Reinhold. *Moral Man and Immoral Society; a Study of Ethics and Politics.* New York, Scribner, 1932.

"Group relations can never be as ethical as individual relations. Man, in general, desires to be moral but he lives in an essentially immoral society. . . . Having argued the futility of the Christian ideal in politics Dr. Niebuhr attempts to find the most promising political methods of achieving social morality." Book Review Digest.

Rauschenbusch, Walter. *Prayers of the Social Awakening.* Boston, Pilgrim Press, 1925.

Said by many to be his most influential book, and that is high praise!

Sanderson, R. W. *The Strategy of City Church Planning.* New York, Institute of Social and Religious Research, 1932.

This study of the life and work of the churches in sixteen cities varying in size from Wichita to New York would be of interest and help to ministers in our larger cities as it shows the way in which churches are affected by social changes; and the way in which they have modified their programs to meet new conditions.

Social Work of the Churches; a Handbook of Information, ed. by F. E. Johnson. New York, Federal Council of the Churches of Christ in America, 1930.

"Here is the summary of the known facts about the social ideals and work of the churches." Survey.

Troeltsch, Ernst. *The Social Teaching of the Christian Churches.* London, Allen and Unwin, 1931. 2 vols.

"A master in the fields of philosophy, sociology, and history, as well as theology, gave us the fruit of his genius in this comprehensive analysis of the ethical teachings of the Christian churches from apostolic times down to the present century." World Tomorrow.

Ward, H. F. *Our Economic Morality and the Ethic of Jesus.* New York, Macmillan, 1929.

This book was written just before the beginning of the depression, and was prophetic in its discovery of the weaknesses of our social order when seen in the light of the teachings of Jesus.

Ward, H. F. *Which Way Religion?* New York, Macmillan, 1931.

Dr. Ward is a liberal, but the more conservative among us will agree with the main thesis of this book—religion must be ethical. An emphasis on mysticism, worship, doctrine cannot serve as a substitute for an ethic that touches all the relationships of a man with his fellows, whether they be personal or institutional.

Wood, H. G. *Christianity and Communism.* New York, Round Table Press, 1933.

Little Christianity. A clear exposition of communism, pointing to its illogic and inconsistencies.

The Problems of Government and Government Planning.

Chase, Stuart. *A New Deal.* New York, Macmillan, 1932.

This book, like Dr. Soule's, is a plea for a planned society, though written more interestingly. It is an illuminating arraignment of the *laissez-faire* policy of yesterday, with its "sixteen wrong ways of making money," and a helpful set of suggestions for a better tomorrow.

Cross, Charles. *Picture of America; the Photostory of America, as it is, and as it might be, told by the news camera.* New York, Simon and Schuster, 1932.

A fascinating presentation of the socialist position, mainly through pictures which reveal conditions in America today. Here you have the history and causes of depressions in a nutshell.

Douglas, P. H. *The Coming of a New Party;* with a foreword by John Dewey. New York, McGraw-Hill, 1932.

"Describes the breakdown of the old order and shows how fundamental must be the changes in our economic and political systems in order to represent equally the interests of wage earner, farmer and consumer. . . . Analyzes the two existing parties and shows that there is little hope of liberal action from either. . . .Proposes the formation of a third party and the tactics it should adopt." Book Review Digest.

Laidler, H. W. *A History of Socialist Thought.* New York, Crowell, 1933.

Beginning with the Old Testament prophets, the author traces man's dreams for a new and better social order through Marx and

the present day socialist thinkers in various lands. One of the best books for orientation in this field.

Laidler, H. W. *The Road Ahead; a Primer of Capitalism and Socialism.* New York, Crowell, 1932.

Dr. Laidler seeks to do for socialism what Ilin has done for communism in his *New Russia's Primer.* It is the simplest statement of the meaning of socialism I have read.

Laidler, H. W., ed. *Socialist Planning and a Socialist Program;* with an Introduction by Norman Thomas. New York, Falcon Press, 1932.

More than a score of socialists present their criticisms of the present capitalistic system, and their own aims and programs. Written in 1932, the book is really a campaign document, but it has present day interest.

Laski, H. J. *Democracy in Crisis.* Chapel Hill, University of North Carolina Press, 1933.

The author "examines the drift of public sentiment in the western world, and comes to the conclusion that capitalism is doomed and that the only alternative to revolution is the peaceful acceptance of socialism. Springfield Republican.

Marx, Karl. *Essentials of Marx;* with introduction and notes by Algernon Lee. New York, Vanguard Press, 1926.

A first class introduction to the teachings of Karl Marx. There is a brief sketch of his life; the Communist Manifesto complete, and enough wisely chosen selections from his other books to enable the reader to get his basic ideas.

Roosevelt, F. D. *Looking Forward.* New York, John Day, 1933.

"A compilation from many articles written and speeches made prior to March 1, 1933. In his introduction President Roosevelt thus characterizes his work: 'In the comments to follow I speak not of politics but of government, not of parties but of universal principles.' " Book Review Digest.

Salter, Sir James A. *The Framework of an Ordered Society.* New York, Macmillan, 1933.

One of Great Britain's foremost economists gives in sixty pages his ground plan for a new social order. It is good.

Salter, Sir James A. *Recovery; the Second Effort.* New York, Century, 1932.

"An English authority . . analyzes from a broad perspective and with eminent fair-mindedness the causes that have brought the world into its present distress and indicates the requirements, economic, financial, commercial and political, upon which to base a new world order." Book Review Digest.

Soule, G. H. *A Planned Society.* New York, Macmillan, 1932.

Dr. Soule thinks that the "idea of organization, of research, planning, cooperation will be recognized as the way of salvation for industrial society," and indicates some of the attempts at planning in our own country and Russia; and the possibilities for the future. A thoughtful, helpful book.

Thomas, N. M. *America's Way Out; a Program for Democracy.* New York, Macmillan, 1931.

Here we have the Socialist party's candidate for president at his best, as he discusses the ills of our present social order, the development of socialism, the meaning of communism, and the possibility of a new nation and a better world under the impulse of a more brotherly political philosophy.

Thomas, N. M. *As I See It.* New York, Macmillan, 1932.

A later book along somewhat the same lines as the above.

Tobenkin, Elias. *Stalin's Ladder; War and Peace in the Soviet Union.* New York, Minton, Balch, 1933.

"This book contains one of the most satisfactory accounts of Soviet Russia yet published. Though Mr. Tobenkin does not pretend to be either comprehensive or exhaustive, his investigations have been thorough and conscientious." Current History.

Tugwell, R. G. *The Industrial Discipline and the Governmental Arts.* New York, Columbia University Press, 1933.

Industry "can be disciplined and by means of the right pressures and controls be made to furnish a normal existence for the many." Dr. Tugwell "maintains that it is the government's responsibility to apply this discipline, and he submits a program for action." Book Review Digest.

Ward, H. F. *In Place of Profit; Social Incentives in the Soviet Union,* with drawings by Lynd Ward. New York, Scribner, 1933.

A thorough-going, first-hand study of the Russian experiment from the standpoint of the motives possible in a socialistic society.

This list will be concluded in the July issue of the REVIEW.

THE UNION SEMINARY REVIEW

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Any book noticed in these pages may be secured at publisher's price from The Presbyterian Committee of Publication, Box 1176, Richmond, Va.

EXEGETICAL THEOLOGY.

The Literature of the Old Testament: Revised Edition. *By Julius A. Bewer.* Columbia University Press, New York. 464 pages. $3.00. This book will please only those who are prepared to accept the critical view of the Old Testament. It has received the highest praise from representatives of this school. Written by a professor

in Union Theological Seminary, New York, it is used as a text book in fifty or more colleges and universities, including Yale, Princeton, Cornell, Columbia, Duke and others. Ministers of the Southern Presbyterian Church who hold to the traditional view of the Old Testament will be well advised in reading this book, and its companion, "The Literature of the New Testament," by E. F. Scott, both of which express the views of increasing numbers of educated men and women in the South as well as in the North. Professor Bewer does not deal with the apparatus of Old Testament criticism, but assuming the main results of the critical method he presents the literature of the Old Testament in what he conceives to be its historical setting.

It is a literature purely human that is set forth. "Much of the Psalter," says the author, "is antiquated and superseded; much of it is inferior poetically and spiritually; yes, much of it is positively immoral and therefore to be discarded; and yet there is so much of it that still voices deep human longings, that kindles spiritual devotion, that teaches pure religion, so much of it that is of such poetic excellence and spiritual insight that the Psalter still deserves, in spite of its imperfections, crudities and barbarities, to be used with discrimination, as a book of public and private devotion." This might be taken also as the author's judgment of the Old Testament as a whole.

The original edition of this book appeared in 1922. The text of the present edition has not been changed. The bibliography, however, has been brought up to date and enlarged; and the subject index now appears in an elaborated and much more useful form. E. T. T.

THE OLD TESTAMENT SPEAKS. *By C. S. Knopf.* Thomas Nelson and Sons, New York. 372 pages. $2.00. This book is an introduction to the reading of the Old Testament and is intended to be used as a text-book for schools and colleges in connection with the Old Testament itself. It covers the history of Israel from the earliest times to the fall of Jerusalem in A. D. 70. In addition to an outline and brief discussions of important points of the history or literature covered by each chapter there is a list of instructions which are intended to give the student an intelligent approach to the Old Testament materials and also references to standard works bearing on the subject matter of the chapter. There is also a list of thought questions for discussion and selected parallel readings for more advanced study.

This is one of the very best handbooks for the study of the Old Testament, both for the class room and for the private student. A feature especially worthy of note is the ten pages of selected bibliography at the end and the full and instructive footnotes. While we

would not agree with all the author's critical positions, the book is admirably done and will be a valuable reference book for the pastor and an illuminating guide for the general reader. H. S. T.

THE MESSAGE OF ISRAEL. *By John Edgar McFadyen.* Funk and Wagnalls Co., New York. 304 pages. $2.00. This is the second edition of "The Chalmers Lectures" which were first published in 1931. It illustrates the present tendency of Old Testament scholarship to recognize that the Old Testament is primarily a religious book and to bring out its permanent spiritual message. In these lectures the author has attempted to face some of the problems of the present in the light of the teaching of the Old Testament. The six chapters, "Some Permanent Values," "The Bible in Education," "Reform and Reconstruction," "Prophet and Priest," "The World Riddle," and "Brotherhood," give some idea of the richness of the book. It is not only an unusually fine exposition of some of the leading ideas of the Old Testament, but it serves as a model for the student to follow in working out the teaching of the Old Testament on many other questions. It will richly repay reading and study. H. S. T.

THE HEBREW LITERARY GENIUS. Being an Introduction to the Reading of the Old Testament. *By Duncan Black Macdonald.* Princeton University Press. 222 pages, with index of Scripture references. $2.50. The fascination and the value of this book arise from the fact that to it the author brings three qualifications not found in every interpretation of the Old Testament: 1. A thorough knowledge, based on life-time study, of Semitic literature, not only Hebrew but Arabic; 2. A fine sense of literary power, and the ability to see literature in artistic and spiritual wholes; 3. An excellent literary craftsmanship of his own. The result is one of the most illuminating books on the Old Testament in years.

There are two kinds of Old Testament criticism. One is the trite jangle of the critical merry-go-round wherein pedants on their wooden hobby-horses occupy themselves in chasing one another in useless circles; the other is a ride into the open country, fresh with the winds of spring. One comes back from the first sort of book jaded, having seen nothing but the dust of footnotes; but from the second one returns with new beauties in the mind and a wish to set out again. So this book opens new vistas even for the most seasoned Bible student; while those who have thought the Old Testament antiquated, Dr. Macdonald invites to "give the Old Testament a chance to prove that there is truth in the old belief in the witness of Scripture to itself." K. J. F.

THE FOUR GOSPELS FROM THE ARAMAIC. *Translated by G. M. Lamsa.* A. J. Holmans, Philadelphia. 228 pages. Grained cloth, $2.50; English grained leather, red, blue, or black, $3.50; Levant grained leather, $4.00; limp Persian morocco, $5.00. The first translation of the Peshitta (Syriac, or Aramaic) by a native of that country. As such Mr. Lamsa is naturally able to render idioms and colloquialisms more accurately than was possible to the earlier Western translators of the Peshitta and suggests such changes as "rope" for "camel" and "encouraged" for "breathed." Comparison of some thirty sample passages offered in Lamsa's introduction with the earlier translations of Murdock and Etheridge (available for loan in the Seminary library) shows that only about a third of Lamsa's readings are supported in these works. A small number of Lamsa's variants doubtless are due to his better knowledge of the language, but most of them seem to be due to his modernization of King James English in the fashion of the numerous modern-speech translations, and one cannot but wonder whether a few of the remaining variants are not influenced by a desire to remove theological difficulties.

The book is beautifuly printed, edited and bound, and, as suggested, its variations are such as to make a great appeal to the general public. From the scholarly standpoint, however, the book is much hurt by its failure even to mention the Curetonian and the Sinaitic Syriac, and still more by its claim, developed at length, that the Peshitta is actually the original version of the Gospels, rather than the Greek, a position open to the gravest difficulties. These evidences of careless scholarship in the work as a whole naturally place a question on any particular reading in which Lamsa does not have the support of other scholars. Those desiring to get the real flavor of the Syriac will perhaps not do better than to consult Etheridge.

D. R. B.

RECENT DEVELOPMENTS IN THE TEXTUAL CRITICISM OF THE GREEK BIBLE. *By F. G. Kenyon.* Oxford Univ. Press, New York. 119 pages. $2.00. The author performs a real service in summarizing the discoveries and developments in textual theory of recent years, a thing which has not been adequately done since the works by this author about the year 1900. The chief value of this volume, however, is its discussion of a recent find of twelve Biblical codices on papyrus, all dating about the third century (100 years older than the oldest parchment codices), the series probably including (originally) the whole Bible. The New Testament text (fragmentary) tends to support the Caesarean text or that of "B-Aleph." The important thing, however, is that the codex rather than the roll form is used. If, as this suggests, the codex was in common use in the third or even in the sec-

ond century, the canon may have been formed much earlier than is likely if the books of this period were still circulated in separate rolls. D. R. B.

THE GREEK PAPYRI OF THE FIRST CENTURY. *By W. Hersey Davis.* Harper and Brothers, New York. 1933. 84 pages. $2.00. This book, prepared by Dr. A. T. Robertson's colleague at the Southern Baptist Theological Seminary at Louisville, Ky., is designed to introduce students of Greek to the Greek papyri of the first century. In the introduction there is a bibliography and a brief discussion of the papyri. Then follow twenty-one brief documents (letters, receipts, notices, petitions, etc.), which are given with the Greek text, an English translation and brief notes. This is a book designed for class use and will be of interest chiefly to the student of New Testament Greek.
J. E. B.

THE GOSPEL ACCORDING TO JOHN. *By G. Campbell Morgan.* Fleming H. Revell Co., New York. 333 pages. $3.50. This volume completes Dr. Morgan's valuable series of expository studies in the four Gospels; and while not so illuminating and satisfying as his earlier expositions of the Synoptic Gospels, it is nevertheless exceedingly rich in interpretation, elucidation and application of the great truths of John's narrative. In some respects it is one of the most suggestive and helpful of the many expositions of this Gospel which the evangelical church possesses. Dr. Morgan is undoubtedly one of the greatest living expositors of the New Testament writings and in this book he has given us the mature and scholarly convictions of a keenly analytical mind and a deeply devotional spirit. The Bible student and the preacher will find here a permanently valuable addition to his literature on the Gospel according to John. D. W. R.

CHRIST AND HIS TIME. *By Dallas Lore Sharp.* The Abingdon Press, New York. 256 pages. $2.00. This is a popular life of Christ, written in an easy flowing narrative style. There is no discussion of questions of criticism or of other points in dispute among scholars. The Gospels are taken at their full face value; the miraculous element in them is presented in a way to satisfy the most conservative. Description, history, interpretation, the natural features of Palestine and the customs of the people—all matters of this kind are skillfully woven into the narrative. It is a good book to put into the hands of young people and others who want a life of Christ that is written in a pleasant, readable literary style and which traces the course of events in an interesting and reverent way. J. D.

JESUS THE UNKNOWN. *By D. S. Merejkowski.* Charles Scribner's Sons, New York. 445 pages. $2.75. Part I, The Unknown Gospel; Part II, The Life of Jesus the Unknown (from birth through the temptations). Translated from the Russian by H. Chrouschoff Matheson. Part I is a most excellent treatment of the source material, secular, canonical and apocryphal, for the Life of Christ, which adopts the viewpoint of the form-critics that all our information about Jesus goes back to formless collections of agrapha underlying the later writings. Our author, therefore, apparently feels that the agrapha and apocrypha which have survived outside the canon are about as valuable as the material preserved within it, and in each chapter of Part II he gives a long section of this type of material in addition to that from the Gospels. In addition he assembles a great fund of material from the mythology of the period and weaves it into his narrative without making it very clear whether the mythology influenced or was influenced by the Christian story. His criterion for accepting or rejecting materials appears to be whether it fits in artistically or not. The whole material is re-worked in a way to make it beautiful and almost idyllic literature; it is devotional in the extreme, is indeed written in the form of a series of devout meditations; it affords a splendid insight into that rapt, mystical piety which is so often associated with Catholicism; but it does not really tell much about Jesus. D. R. B.

THE EPISTLES OF PAUL TO THE COLOSSIANS AND PHILEMON. *By Charles R. Erdman.* The Westminster Press, Philadelphia. 1933. 141 pages. $1.00. This is the latest addition to Dr. Erdman's helpful series of New Testament commentaries. There is an excellent introduction, and the exposition is marked by his happy faculty of presenting profound truths simply and luminously. J. E. B.

LIVING ISSUES IN THE NEW TESTAMENT. *By C. A. Anderson Scott.* The Macmillan Co., New York. 192 pages. $1.75. This series of lectures delivered in Aberdeen, Oxford and London admirably illustrates the difference in theological atmosphere across the water and here. Discussing the "back to Jesus" movement, the author quite agrees that the full deity and the sacrificial atonement of Jesus cannot be educed from the Synoptists, but argues further in great detail that they are not taught in Paul or John either, so that these writers are not to be discarded on that account. They do insist that Jesus' death makes possible an at-one-ment with God through the believer's spiritual ("mystic") faith-union with Christ, and that the "Lordship" of Christ is taught to an extent that for them "Christ has the value of God," but in so doing they were merely using the most expressive

terms at their command to describe experiences of the living Christ which demanded superlative treatment. It is true they revised and elaborated to an extent that in John, for instance, it is impossible to tell how much comes from the lips of Jesus and how much does not, but there is hardly anything treated that is not given in germ in the Synoptists. The striking feature of the book is the rare (in America) combination of the most meticulous scholarship with a real warmth and fervor in discussing spiritual things. D. R. B.

SYSTEMATIC THEOLOGY.

THE NATURE OF RELIGION. *By Georg Wobbermin.* Thomas Crowell Co., New York. 374 pages. $3.50. For the Barthian theologians the central fallacy in modern religious thought dates from Schleiermacher's psychological and subjective interpretation of religious experience. If, however, Schleiermacher has received the unmitigated condemnation of Barth and his followers on this account, his position has been defended with equal zeal and penetration by Professor Georg Wobbermin of Göttingen University as indicating the one valid approach to an understanding of religion.

In the preface to his present study of The Nature of Religion, which has just been translated into English, Professor Wobbermin states as the motto of his theological thinking: "Back to Schleiermacher and from Schleiermacher forward." Combining the approach made by Schleiermacher with that later suggested by William James in his "Varieties of Religious Experience," Wobbermin develops what he terms the "religio-psychological method" for the study of the nature and truth of religion as a unique and independent aspect of human experience.

Applying this method to the analysis of a wide range of religious experience, including the primitive, the oriental and the occidental, he outlines a convincing psychological and philosophical statement of theism. The presence and the reality of the Supernatural, what he terms the *Uberwelt*, is found to be the essential and determining characteristic of all such experience. The validity of this religious theism is defended in a consideration of the defects of purely naturalistic and humanistic thought, and it is shown to be compatible with the results of scientific research.

Wobbermin's philosophy of religion is in general agreement with that of Rudolf Otto, whose thought is better known in this country and has a greater original contribution to make. The exposition and

constructive restatement of Schleiermacher's thought, found in the present volume, is easily the ablest and most comprehensive interpretation of Schleiermacher available in English, however, and for that reason alone one that all serious students of philosophical theology will want.

R. F. D.

GOD AT WORK. *By William Adams Brown.* Charles Scribner's Sons, New York. 301 pages. $2.50. This book is a study in the Supernatural, the term being used by the author to denote those ways in which God makes Himself known in human life. Nature and the Supernatural are not two independent realms, geographically separated, but simply two aspects of the universe of God. The same event may be either supernatural or natural according as we do or do not find in it the operation of God upon our lives. The question therefore becomes largely one of point of view, of the way that we look at things, of our ability to find in our world meanings and values which indicate divine origin. The Supernatural thus may be looked for in the ordinary happenings of life. But there are also certain exceptional and surprising events which by their very unusualness suggest to us that God is present and working. These we call Miracles. This does not necessarily imply that they are exceptions to Natural Law, for through the limitations of our knowledge we can never be in a position to say just how far Nature's reign extends. The thing that constitutes them Miracles is that they are not mere *Wonders* but are *Signs* indicating in impressive ways that God is present and at work upon us through them.

Space forbids us to follow the discussion in detail. The book as a whole is illuminating and thought-provoking in a high degree and possesses those qualities of lucidity and fairness of statement which we have learned to associate with this learned and gracious writer. Of course the general approach, with its emphasis upon value and meaning, is frankly reminiscent of Ritschl; and besides there are points here and there regarding which we must register dissent. For example, we may not be ready to follow our author where he adopts the view more fully expounded by F. R. Tennant and practically dismisses as an irrelevancy the question of Miracle and Natural Law.

LER. G.

THE BASIS OF CHRISTIAN FAITH. *By the Rev. Floyd E. Hamilton, Professor of Bible, Union Christian College, Pyengyang, Korea.* Harper & Brothers, New York and London. 348 pages. $2.25. A revision of an excellent volume on Christian evidences that first appeared in 1927. Remarkable for clarity, brevity and logic as well as for wide range. Philosophy, natural science, comparative religion,

historical and literary criticism of both Testaments, fulfilled prophecy,—all come within the sweep of this book. In words from Dr. Thomas Cary Johnson's review of the same author's, "The Basis of Evolutionary Faith," in this publication, April, 1932, Professor Hamilton "possesses no mean powers of thought." He is "an able defender of the system of the Bible." The present book also "would be a worthy text-book in all Christian colleges. . . . It is as interesting as it is strong." W. T. R.

THE NECESSITY OF ATHEISM. *By Dr. D. M. Brooks.* Freethought Press Association. 322 pages. $2.00. This book is a selection of the Freethought Book Club. I approached the reading of it with great expectation. Here, thought I, one will find the results of rational thinking carried to the nth degree. I was disappointed. There is little in it that is new and that which is new cannot be verified, either by secular history or science. The author's argument is with organized religion, dealing particularly with Mohammedanism, Judaism and Christianity. He is seeking to prove a point but that should not make him unfair. He recounts all the evils of organized religion, all the crimes that have been committed in the name of religion (and they are many) but he fails to mention any good. Possibly he does not know of any.

The book is at times interesting, at times amusing and at other times absurd. It is a naive assumption when he states: "The entire universe is the province of science and it is rapidly producing a scientific interpretation of all the contents of the universe." Few, if any, scientists would make so bold as to say that soon they would agree on "a scientific interpretation of all the contents of the universe." But there are some good thoughts in the book and it is healthy reading for the minister. For instance: "The ecclesiastic concerns himself not with truth or knowledge; it is creed which is his shrine. He definitely is at war with knowledge and he wants to learn only such things as fit in with his preconceived notions and prejudices." I wonder.

To me the most surprising sentence in the book was this: "The age is fast approaching when love not fear will unite the human race." That is the aim of the freethinker and I had thought all the time that that was the aim of the Christian gospel. A. R.

THE CHRISTIAN MESSAGE FOR THE WORLD TODAY. Round Table Press, New York. 204 pages. $1.50. This book contains a joint statement of the world-wide mission of the Christian Church, prepared by E. Stanley Jones, Kenneth Scott Latourette, John A. Mackay,

Francis J. McConnell, Basil Mathews, Francis P. Miller, William Paton, Henry P. Van Dusen, Luther Allan Weigle. This list of names commands respectful attention. The reader will not be disappointed. The writers are not presenting divergent views but a pronouncement of questions of supreme importance about which they are in substantial agreement. They are thoroughly at home in the field of Christian Missions and have given us a timely and challenging statement of their view of the world today and the absolutely unique and universal significance of Jesus Christ. The authors of the nine chapters which the book contains are agreed in regarding evangelism as the heart of the missionary task and in holding that "Christian Missions looks toward the creation of a world society permeated in every aspect of its life by the Spirit of Jesus Christ," and also in their conviction as to the central importance of the church. The message of the book is in pleasing contrast to the line of thought running through the Laymen's Report, "Rethinking Missions." We hope that it will be widely read, for it will strengthen faith in the abiding values of the Christian message. The chapter headings indicate the scope of the writers' discussion: 1. The Mood of Our Generation; 2. The Growing Faith of Communism; 3. The New Religion of Nationalism; 4. The World Economic Crisis; 5. The Gospel and Our Generation; 6. Christianity and Other World Religions; 7. The World Reach of the Christian Faith; 8. The Purpose of Missions; 9. The Motive of Missions. Any one of these chapters is well worth the full price of the book.

D. W. R.

THE FACTS AND MYSTERIES OF THE CHRISTIAN FAITH. *By Albertus Pieters.* William B. Eerdman's Publishing Company, Grand Rapids, Mich. 213 pages. $1.25. Dr. Albertus Pieters, Professor of English at the Western Theological Seminary, Reformed Church in America, has given us a brief statement of things Christians believe and reasons why they believe them in this book entitled "The Facts and Mysteries of the Christian Faith." The forty-four discussions which compose this book were originally written for the Grand Rapids Press at the request of Christian men in that city who desired to place before the general public as clearly and briefly as possible the essential doctrines of evangelical Christian faith. When these brief discussions were published many ministers began to use them in their young people's Bible classes. The book is well adapted to such use. Some of the topics discussed are "Why We Believe in God"; "Why We Believe the Gospels Tell the Truth"; "Why Did God Come?"; "The Judgment Day"; "Hell"; "Deliverance from Sin"; "Everlasting Life"; "The Miracles of Jesus"; "The Mystery of the Atoning Death"; "The Mystery of the Mystic Union"; "The Mystery of the Virgin Birth";

"The Mystery of the Expected Return"; "The Mystery of the Life after Death." At the end of each chapter there are a number of suggested questions for review. The treatment of these great topics is done in a popular way. It is the hope of the author, which hope we share, that those readers who already believe in Christ may have their faith strengthened and that many who are not yet Christians may learn to accept the gospel. J. L. F.

GREAT CHRISTIAN TEACHINGS. *By Edwin Lewis.* The Methodist Book Concern, New York. 121 pages. 50c. Group study is anticipated as the use of this book. It is well arranged for the purpose and includes an appendix with suggestions for teachers. It is endorsed by the Board of Education of the Methodist Episcopal Church. The great principles of Christianity are discussed from a liberal point of view in simple and readable form. Its theological teachings are not in accord with those of the Westminster Confession. W. C.

THEOLOGICAL OUTLINES. *By the Rev. Francis J. Hall, S. T. D.,* late Professor of Dogmatic Theology in the General Theological Seminary, New York City. 3rd ed., revised by the Rev. Frank Hudson Hallock, S. T. D. The Morehouse Publishing Co., Milwaukee. 336 plus xiv pages. $3.00. A standard text-book for forty years, brought up to date, fully annotated, with 20 pages of bibliography. The traditional Anglo-Catholic sacramentarian synergistic positions wrought into a compact system, clearly and concisely presented. The emphasis is typical of the Episcopal school and rather different from our own. Some doctrines are better expressed in this book than in any other place known to the reviewer. Many of the readable chapters are of great value. I expect to reread some of them and to make use of the bibliography, which is as interesting in its omissions as in what it includes. W. T. R.

RADIO TALKS ON RELIGION. *Edited by the Rev. Leonard Hodgson, D. D., Canon of Winchester Cathedral.* Morehouse Publishing Company, Milwaukee. 181 pages. $1.75. In the year 1933 a series of radio addresses by outstanding religious leaders was provided by the British Broadcasting Corporation. The series consisted of four courses of six lectures each. The first two courses presented "the Christian faith in God, a distinctive form of Theism developed by the acceptance of Jesus Christ as God incarnate." The general subject of the first six lectures is "God" and of the second six "Christ." Last September these addresses were published in England under the title "God and the World Through Christian Eyes." In January of this year they were issued in America under the caption "Radio Talks

on Religion." The value of this little book is indicated by the titles of its chapters with the names of the writers; for instance: Rev. William Temple, Archbishop of York, addresses himself to the question, "What Does Man Know of God?" Dr. J. Y. Simpson, of New College, Edinburgh, discusses "Science and the Idea of God." Dr. H. R. Mackintosh, Moderator of the Church of Scotland, considers "Christ and Faith in God." Dean Inge, of St. Paul's, presents "Christ and Human Conduct." Prepared for a radio audience, the talks are brief and easily grasped. At the same time they are scholarly. They forcefully present the faith of the modern Christian mind in a personal God incarnate in Jesus Christ. Thoughtful ministers will find the book immensely stimulating. D. O.

THE CHRIST OF THE CHRISTIAN FAITH. *By W. Douglas Mackenzie.* The Macmillan Co., New York. 304 pages. $2.00. This work has been widely proclaimed as a work of vast importance, as a thoroughly sound and scholarly statement of the grounds for belief in the deity of Jesus and of the uniqueness and finality of the Christian religion. It has been represented as setting forth the historic faith of the church; and as especially valuable for "the study of the consciousness of Jesus" and as evidence of the truth of the New Testament narrative of the unique personality of our Lord, "as very remarkable, unusual and important," "as dealing effectively with all the substitutes now so persuasively advanced as replacing the orthodox Christian faith." It is advocated as a work that might well be prescribed in our theological schools as "conservative without being dogmatic and without being behind the times." The book impresses us as having certain good features. For the most part it is easy to read, apparently candid and generally reverent in dealing with Christ. It has fine statements, even paragraphs taken singly; but there are flies in this vase of ointment; or, if the work be compared to a white pillar of truth, then we have to say, the pillar has some bad fly-specks on it. See one such speck on p. 147, where the author says: "If He believed that King David wrote the one hundred and tenth Psalm —he was, of course, mistaken." Were the Evangelists mistaken as to whether King David wrote that Psalm? What about Christ? Did He, as the author says, make this mistake? Down in his heart does he not know that he spoke rashly, unadvisedly with his lips? That he smeared Christ's teaching? And that of Mark, Matthew and Luke? Some reviewers appear to have exaggerated the merits of Dr. Mackenzie's book unduly. T. C. J.

THE ATONEMENT: A CATHOLIC RESTATEMENT. *By Ernest A. Dawson, M. A.*, Lately Vicar of Holy Redeemer, Clerkenwell. The More-

house Publishing Co., Milwaukee. 145 pages. $2.00. The theory of the atonement which the author propounds is that Christ's own life, the perfect life of Man and the life of God, passed into the life of the church, by Christ's sacrifice and resurrection. Sin is not atoned for until somehow it is made to work out for good. This was accomplished by Christ. His own life, sacrificed and risen again, became the life of the church. The church is the repository of salvation and grace, giving life to its members through the sacraments. In the Eucharist the church offers the sacrifice of Christ, his body and blood, to give life to his people. J. D.

IMMORTALITY AND THE COSMIC PROCESS. *By Shailer Matthews.* Harvard University Press. 51 pages. This little monograph adds one more to the learned dissertations on man's chances of survival after death. It was delivered at Harvard University as the Ingersoll Lecture for 1933. The essay attempts to discover whether, after surveying the revelations of modern science concerning the nature of man and his universe, there still remains a reasonable basis for faith in immortality. The ancient belief, rather thin and anemic, just manages to squeeze through. "We can still believe that individuality must persist and that the process of personalization of the individual after as before death must be a form of socialization. But beyond such general formulas it is not safe to go." A fair knowledge of recent advances in psychology, biology and the physical sciences is helpful to an understanding of the argument presented. P. H. G.

THE NEW MORALITY. *By G. E. Newsom,* Master of Selwyn College, Cambridge, and Chaplain to the King of England. Charles Scribner's Sons, New York. 319 pages. $1.75. This greatly needed book contrasts the "new" morality (which is not new, but a reversion to the habits of the guinea-pig) with the "high" morality which could be called Christian except that it is both more ancient in origin and more universal than our religion.

The so-called new morality is not only being presented to young people in such plays as "Design for Living" but vigorous attempts have been made to render it not only attractive but intellectually respectable, notably by Bertrand Russell in his book "Marriage and Morals." Mr. Newsom meets Mr. Russell on his own grounds and without waxing rhetorical or quoting Scripture texts answers his every argument so thoroughly that the "new" morality is shown to be without a shred of intellectual respectability. The minister who has any young people in his congregation ought to read this book himself and lend it as an antidote wherever the poison of Russell's may have spread. K. J. F.

SCIENCE IN DEFENSE OF LIBERAL RELIGION. *By Paul Russell Anderson.* G. P. Putnam's Sons, New York. 232 pages. This book is a historical study with a moral. As the sub-title indicates, it is "A Study of Henry More's Attempt to Link Seventeenth Century Religion with Science." More was the most brilliant member of the Cambridge Platonists of his day. Eager to win a more general acceptance of the basic ideas of religion he sought support for them in Descartes' mathematical theory of science. This in the end not only led him to twist scientific ideas for the benefit of his theology but also resulted in unfortunate changes in his conception of religion and in his religious emphases. The moral is that such dependence upon science by religion for the verification of its truths is just as dangerous today as it was in the seventeenth century. J. J. M.

HISTORICAL THEOLOGY.

FROM SABBATH TO SUNDAY. *By Paul Cotton.* Times Publishing Co., Bethlehem, Pa. 184 pages. Dr. Cotton traces with some care, and with constant reference to the original sources, the development of the Christian Sunday out of the Jewish Sabbath. He holds that the main factor in the change from Sabbath to Sunday was the revolt, originally led by Paul, against Jewish legalism which centered very largely about the observance of the Sabbath. Sunday was chosen as the alternative day of worship (as early as 50 A. D.), mainly because of the early church's belief in the resurrection of Christ on the first day of the week. But Dr. Cotton makes it plain that the early church did not transfer the old Sabbath sanctions to the new day of worship. The church's observance of the day was influenced very largely by its Jewish antecedents, to a lesser extent by non-Jewish (e. g., Mithraic) ideas. But Sunday observance was not identified with the fourth commandment till about the fifth century, when need was felt to rationalize the growing legalism which had gradually displaced the earlier (Pauline) liberty.

This is a very valuable and a most suggestive study for anyone who is interested in the origins of the Christian Sunday. E. T. T.

MARTIN LUTHER: OAK OF SAXONY. *By Edwin P. Booth.* Round Table Press, New York. 271 pages. $2.50.

MARTIN LUTHER: GERMANY'S ANGRY MAN. *By Abram Lipsky.* Frederick A. Stokes Co., New York. 305 pages. $3.00.

In 1933 the Protestant Church celebrated the 450th anniversary of the birth of Martin Luther. The event brought forth two new

"lives" of Luther that have permanent value and which deserve a place on the shelves of those who love good biography.

Edwin P. Booth, who is professor of Church History in Boston University, presents "Martin Luther: Oak of Saxony." The book is sound in scholarship, beautiful in style, brilliant in its execution. As we read, Martin Luther becomes a living, almost a contemporary character. Professor Booth emphasizes the greatness of Luther. His book is one that laymen will enjoy, that will give new vitality to the Sunday School library.

"Martin Luther: Germany's Angry Man" is said to be "the first wholly impartial life of Luther, the man, written from a psychological point of view." Dr. Lipsky does indeed write from a detached, objective point of view that has its values; he does bring out many interesting details overlooked by the ordinary biographer; but there is no new Luther presented here. The psychological approach is helpful at times; at other times it seems forced and artificial. Most modern biographers give place to the weak points in Luther's character; Lipsky makes them more prominent. To him Luther's greatness lay in his tremendous energy and honesty, in the strength of his feelings, in his marvelous powers of expression, in his courage. But he is essentially God's Angry Man, oftentimes harsh and intolerant, at other times petty in his querulousness. This is not *the* life of Luther; but it is an excellent supplement to the ordinary Protestant biography which tends no doubt, despite modern standards of scholarship, to idealize somewhat the exceedingly human, albeit essentially great and heroic German Reformer. E. T. T.

ERASMUS. *By Christopher Hollis.* The Bruce Publishing Co., Milwaukee, Wis. 323 pages. $2.50. A well written, informing life of Erasmus, from a Catholic viewpoint that deserves consideration, but marred by the author's evident purpose to present an "apology" for Roman Catholicism, which leads him to distort unduly Erasmus' character, while he admits his literary genius, and to dismiss Martin Luther with a few contemptuous phrases (such as the "lascivious lunacy of Luther"). This is a Catholic Book of the Month.

E. T. T.

THE NEW CHURCH AND THE NEW GERMANY. *By Charles S. Macfarland.* The Macmillan Company, New York. 209 pages. $2.25. The eyes of the Christian world have been directed in recent months toward Germany, where the Protestant Church, Lutheran and Reformed, is battling courageously for the liberty of the gospel. On the outcome of this struggle will depend the future of Protestantism in Germany, and German Protestantism is the bulwark of Protestantism

on the Continent of Europe. The best book, in fact the only book to orient the American Christian, to give him the background that he needs to understand the rapidly developing religious situation in Germany, is this book by the former Secretary of the Federal Council. It is an additional merit of Dr. Macfarland's book that he seeks to present fairly—as far as possible in their own words—the views of the various groups in the great religious struggle. Mistaken though the German Christians be (and there are sharp divisions in their ranks, too) they are seeking to make Christianity a more vital force in the awakening German nation.

Dr. Macfarland thinks that there is a real danger that National Socialism in Germany in the end may seek its religious affiliation in the non-Christian movements now developing in Germany. He has faith in the Protestant Church of Germany that it will maintain its unentangled spiritual identity and reveal its unconquerability by any human sovereignty. E. T. T.

THEOLOGICAL EXISTENCE TODAY. *By Karl Barth* (translated by Birch Hoyle). Hodder and Stoughton, London. 85 pages. 2 shillings. Most Americans know that Karl Barth has spoken out against the Nazi attempt to control the German church with a fearlessness which has cost him his position as Professor at Bonn and has forced him for the present to leave Germany for Switzerland. This little book is the first of a series of pamphlets in which he has hurled his defiance against the Nazi movement within the church. In this sense it is already a historic document. Its sale within Germany has been enormous, and through it Barth has played no small part in stiffening the resistance of the Protestant church in Germany against the attempt of the Hitler regime to dominate it. From this point of view the pamphlet, while concerned with Germany, is of real value to us. Barth's penetrating mind analyzes the various mental attitudes within Germany in a way that is very helpful to those who wish to understand the real situation there today. At the same time Barth's message is a solemn call to all the churches to reflect upon the necessity for allowing the sovereign rule of God's word in all affairs of the Christian church. The great principles of liberty of conscience, of freedom for theological thought, the limits set to secular authorities as regards the autonomy of the Christian church, etc., are here discussed in the spirit of awe and reverence by one who "trembles at the Word of God." H. R.

KARL BARTH AND CHRISTIAN UNITY. *By Prof. Adolf Keller, LL. D.* The Oxford University Press, New York. 327 pages. $2.75. This is a most arresting book on the subject of Christian unity—a book that

is utterly different from all other books that we have seen on this subject. Dr. Keller devotes the larger portion of his book to a study of the effect of the impact of the Barthian theology on the various churches of the world. In so doing he gives an amazingly accurate analysis of the present condition of Protestantism throughout the world.

The Barthian theology is not noted for its ability to "build bridges." And on the surface it would not seem that the rise of this theology would have any bearing on the problem of Christian unity. In fact some observers have been bold enough to predict that the Barthian theology would divide Christendom. But, as Dr. Keller so ably shows, the contact of the churches with Barth has forced the churches to face again those deep ultimate questions which the Barthian theology persists in asking. This common *concern* of the various churches as they are set in judgment before God has laid the basis for a new discussion of the problem of church unity. The task of achieving a unity of thought and action within the Protestant churches today is as essential as it was when Franklin said that the Protestants must learn to hang together or they would all hang separately. Those who are willing to face this task under the compulsion of God's word for the church today cannot afford to neglect Dr. Keller's book. H. R.

WHAT IS THE OXFORD GROUP? *By the Layman with a Notebook.* With a Foreword by L. W. Grensted. Oxford University Press. 132 pages. $1.25. The Oxford Group Movement is spreading rapidly throughout the Christian world. There are many who have heard of this movement in a more or less indirect way and are asking the question which constitutes the title of this book, "What is the Oxford Group Movement?" To such inquirers we can recommend this book very highly. The anonymous author is a layman who through his contact with the movement has passed through an experience of new strength and new vision. As Canon Grensted says, "His book is a living document rather than a carefully guarded treatise." He sets forth in simple language the distinctive principles and practices of the groups from the standpoint of one who is in entire sympathy with the movement.

In the first half of the book the author deals with the conception of sin that underlies the group movement, with the custom of group sharing which is so characteristic of the groups, with their emphasis on surrender and restitution and with their peculiar thought of "guidance." This study is followed by a presentation of the four absolutes on which the groups lay so much emphasis. These are absolute honesty, absolute purity, absolute unselfishness, absolute love.

This portion of the book contains a fine study of the understanding within the groups of the meaning for the Christian man today of the four absolutes which to them sum up the demands which Christ makes on a human life. The closing chapters present the challenge which Christ through the movement is making to our generation. As a concise but able presentation of the message of the Oxford Group Movement from a sympathetic point of view this book cannot easily be excelled. H. R.

World Tides in the Far East. *By Basil Mathews.* Friendship Press, New York. 175 pages. $1.00. "Recently a Chinese communist girl . . . was in her prison cell on the eve of her execution for being a Bolshevist. Surrounded by relatives in tears, hers was the only calm face in the group. 'You are weeping for me,' she said. 'You should weep for yourselves. I am dying for a cause. You will go on living—for what?'" With this introduction the author of this arresting book sets before us the causes which the people of the Far East are seeking to live for—mechanistic industrialism, fascism, nationalism, Bolshevism, the Kingdom of God. The old order of things is crumbling and falling away. What is to take its place? The answer to this question which is finally made in China and Japan will profoundly influence the future of mankind. We are living in what Tom Paine called "the times that shake men's souls." In the lands of the East touching upon the Pacific, Bolshevism, nationalism, mechanistic industrialism are pounding and sucking at the foundations of a social order and cultural attitudes, first in Japan and then in China, that have in the previous thousand years seen no such change as is now upon them. Social, economic, moral, spiritual, intellectual revolutions are producing profound changes in the Far East, as well as elsewhere around the world. These conditions are challenging Christian people to seek a deeper knowledge of Christ, a more intimate fellowship with Him and a more courageous following of Him in all the relationships of life in order to serve a world which, for lack of the Kingdom of God as a realized ideal, is "hovering on the edge of the precipice of hell." Such is the bald outline of Mr. Mathews' argument. The book must be read, its facts meditated upon, its passion felt, in order to adequately appreciate the author's vivid analysis and fervent appeal. D. W. R.

The Use of Material from China's Spiritual Inheritance in the Christian Education of Chinese Youth. *By Warren Horton Stuart, Ph. D.* Oxford University Press, New York. $2.50. The character and purpose of this noteworthy book are indicated in its descriptive title. It is intended primarily as a guide and source-book

for Christian teachers in China; but readers in the homeland will find it a veritable mine of information concerning the social, moral and religious teachings which are to be found in original Chinese sources. The lay reader as well as the educator will be delighted with this new and fascinating treasure-house of excerpts from Chinese prose and poetical writings and from Chinese daily life—festivals, stories, proverbs, mottoes, moral and religious maxims. We attempt no review of the book, but commend it most cordially to all who may be interested in possessing a most valuable literary contribution to the cause of Christian education in China, which is at the same time a collation of some of the wisest and most spiritual stories and sayings from Chinese life and thought. The average busy student and man of affairs has neither the time nor the qualifications for an extensive study of the Chinese Classics, and yet one cannot afford to be unfamiliar with much which is enshrined in this rich oriental treasury. Dr. Stuart out of his intimate first-hand knowledge and ripened scholarship has given us a collection of rare value and has also shown how the material thus presented can be used by the missionary educator in approaching the finding points of contact with the mind of China's youth. Some of the ideas advanced and suggestions as to method and practice do not harmonize with the present writer's views, but there seldom appears a book with which the critical reader is in entire agreement. The author is the son of one of our most distinguished missionary families. He was born in China, educated as a boy in Chinese schools, is thoroughly at home in the Chinese life and literature, graduated from the University of Virginia and Union Theological Seminary (Hoge Fellow 1905-6) and was for more than twenty years a missionary of the Southern Presbyterian Church in China, serving as president of Hangchow Christian College and later as Professor in the department of Old Testament in Nanking Theological Seminary. Copies of the book may be secured by addressing Dr. W. H. Stuart, 208 Buffalo Street, Elkins, W. Va. D. W. R.

PRACTICAL THEOLOGY.

DEVOTIONAL—HOMILETICAL—PASTORAL—ETHICAL.

THE SCHOOL OF CHARITY. *By Evelyn Underhill.* Longmans, Green & Co., New York. 111 pages. $1.00. Miss Evelyn Underhill is best known as a writer on mysticism, and there is a mystical strain running through this book. But it is the type of mysticism which leads us into the heart of Christian teaching and gives us a deeper under-

standing of the inner life to which the gospel admits us. The central theme is the love of God and the life of love and self-giving to which we are called. There is a delicate spiritual beauty about the book, it quickens devotion and at the same time it is eminently practical and stimulates us to nobler living. It is a book that invites and well deserves a second reading. I have found it decidedly suggestive and rewarding. It is recommended by the Bishop of London as a Lenten book. J. D.

I Follow the Road. *By Anne Byrd Payson.* The Abingdon Press, New York. 210 pages. $1.00. Here is a wholesome, instructive, inspiring religious book that will make every Christian better for having read it. The author has worked out for herself a technique of Christian living that is of suggestive value for us all. We need to have our attention called to the value of such a technique. The criticisms of the church are at times severe, but should not be disregarded. The price puts the book within reach of almost every Christian home, and it is to be hoped it will have a wide reading. J. C. S.

Light Out of Darkness: Some Poems and Papers of Eleanor Ingle Pilson. *Compiled by Sarah C. Peet.* Fleming H. Revell Co., New York. 88 pages. $1.00. This little book gives us a glimpse of a beautiful Christian character. Eleanor Ingle Pilson has a rich and ardent nature which was brought into captivity to the obedience of Christ. There is a sympathetic sketch of her life from the time of her conversion, describing especially her eight years of missionary work in China. Two brief papers and a collection of graceful poems from her pen show her to have had literary gifts as well as a deeply religious spirit. Miss Pilson was a member of the First Presbyterian Church of Asheville, N. C., and Dr. R. F. Campbell, her pastor, has written a Foreword. J. D.

The Woolly Lamb of God. *By F. Fraser Bond.* Fleming H. Revell Co., New York. 77 pages. $1.00. In spite of its puzzling and rather unpleasant title this little book is a very attractive retelling of the Christmas story, that will appeal to children. Timeus, the little boy in the narrative, is the son of one of the shepherds of Bethlehem, and both heard the announcement of the Saviour's birth and helped to guide the Wise Men in the last stage of their journey. The author is a professor of Journalism in Columbia University and he wrote the story as a birthday gift to his young nephew. J. D.

DIRECTION IN PRAYER: STUDIES IN ASCETIC METHOD. *Edited by Patrick Thompson*, for the Society of Retreat Conductors. Morehouse Publishing Co., Milwaukee. 215 pages. $1.50. There is a decidedly medieval and monastic flavor about this book. The theory and the methods of prayer that are set forth are largely those which have been developed in the Roman Catholic Church and exemplified by the saints and mystics of that communion. One cannot but be impressed with the serious efforts that have been made by devout minds again and again to work out a plan and directions for prayer, even though many of these directions appear to us today to make prayer too complicated and self-conscious an exercise. There are principles and suggestions offered in this book that will be of value to any thoughtful Christian who would enrich his own devotions. Some of the chapters are on the various methods of prayer: Ignatian, Sulpician, Dominican, Directions in the Purgative Way, The Illuminative Way, &c. The book is in nine parts, by seven authors. It is intended primarily for priests in their guidance of souls in the devotional life. J. D.

SOMETHING ERE THE END: THE LAST MESSAGES OF HENRY HOWARD, D. D., late Senior Pastor, Fifth Avenue Presbyterian Church, New York. Fleming H. Revell Co., New York. 157 pages. $1.50. This volume, prepared without revision from his own pulpit notes, shows that Dr. Howard kept to the very end of his ministry both intellectual keenness and a brave, hopeful spirit. All these sermons have been wrought out with care, and in reading them we catch something of the force and eloquence of the preacher. The titles indicate that he was accustomed to deal with great themes—"The Love That Lifts," "The Necessity for the Atonement," "The Tragedy of Unfulfilled Trust," etc. There is individuality in these messages, the incisiveness of a man in earnest, tenderness in presenting the divine love, a ringing call to face our social responsibilities, and an unquenchable faith. J. D.

THE HIDING GOD: DIVINITY IN MAN. *By Robert Norwood.* Charles Scribner's Sons, New York. 251 pages. $2.00. This is a book of sermons by the late rector of St. Bartholomew's Church in New York City, who has published a dozen previous volumes. In a sermon entitled "The Spirit of Prayer" the author makes this comment on what he has just been saying: "I am aware of the fact that this sounds a bit like the speech of a Brahmin, but I want to be challenging." As I read that avowal it occurred to me that it might be a more revealing statement than I could make of two of the reasons why I did not like the book. At any rate, despite Dr. Norwood's originality and gift for poetic expression, his treatment of Christian

truth satisfies neither my heart nor my head. There are those, however, who say that a review should not proclaim the reviewer's opinion of a book but rather give readers at least a glimpse into its contents. Dr. Norwood has dealt with some great themes, such as "The Love of Christ," "The King of Love," "The Omnipotence of God, "The Invisible Guest," ""The Beauty of Holiness," "The Lifting Power of Vision." He has discussed some precious and familiar texts, with a manifest effort to deal with them in a new and striking way.

If the title of the volume seems a bit obscure, the sub-title, "Divinity in Man," may be taken as the key to Dr. Norwood's conception of Christianity. One warms to the author's appreciation of love and goodness as the evidence of a truly Christian life but cannot understand his impatience with the theology that has been the thought-root of Christian experience and Christian kindness in so many generations. Dr. Norwood's manner of thinking about great Christian truths may be illustrated by a quotation or two. "Prayer," he says, "is the lifting of any human idea to the height of Godhood." Commenting on Pentecost, he says, "When people are heart to heart and gathered together in one place, God happens socially. That is the Holy Ghost—God reduced to social units of human experience." Of the Pharisees who rejected Christ, he says, "The Pharisees were good and fine. The Pharisees were brave and true. The Pharisees were consistent, but oh! the Pharisees had no capacity of imagination." To young people, he says, "You can think every thought you like as long as you are a good comrade. You can hold any opinion you like about God, because God will always be above our best opinions." If you like these samples you may like this book. I do not.

H. W. D.

SERMONS FROM THE PARABLES. *By Clovis G. Chappell.* The Cokesbury Press, Nashville, Tenn. 220 pages. $1.50. So much has been written about the parables of our Lord that one approaches rather doubtfully a new book on this subject, feeling that nothing new or inspiring can be said. However, anyone who reads Dr. Chappell's collection of sermons will find it profitable. His treatment is illuminating. He presents each parable vividly, picturing it in such a way that no matter how familiar you are with the story you have added light cast upon it. The word stimulating can also be applied to these pages; not only do you visualize the parable, but you are moved to live out the truth contained therein. Dr. Chappell stimulates the imagination and quickens the desire for knowledge, an infallible test of good teaching and preaching. Ministers will find helpful illustrations throughout the book. Dr. Chappell evidently is a preacher of charm and power.

R. W. M.

CHRIST FOR ME. *By Charles Forbes Taylor.* Fleming H. Revell Company, New York. 96 pages. $1.00. These fifteen terse, gripping, vivid messages are well worth while. There's a freshness about their treatment and there is a simplicity in the movement, and there is a faithfulness to the Word. The author, Charles Forbes Taylor, was known from coast to coast as the "boy evangelist." Another title by Mr. Taylor, "The Gospel Wagon," seems to have had a strong reception. This book is readable and quite suggestive. Many of the story illustrations are new and are all well presented. Ministers and Christian workers will enjoy this book and will find it an excellent volume to put into the hands of those whom they desire to interest in spiritual things, whether they are unsaved or Christians who need the development of an enlarged experience. Christ is honored and exalted throughout the addresses. Among the most striking titles are: "How High is Up?"; "It Can Be Done"; "Aim High!"; "Keep Low!"; "Retrieve Your Game!"; "Jesus Christ, M. D."; "The Robbers' Cave."

S. McP. G.

WHEN THE SUN RISES. *By George D. Owen.* Fleming H. Revell Co., New York. 96 pages. $1.00. Realizing that the foundations of faith in many lives have been weakened, Dr. George Dixon Owen, who is pastor of the Union Congregational Church of Ormond, Florida, has published ten sermons under the title "When the Sun Rises" or "Dispelling Doubts." He assures us that we can believe in God as a Heavenly Father, that His love is operating towards us and that life under the rule of such a Sovereign may be majestic. The child of the Almighty God should be allied with the cause of justice and truth. Wrongs must be righted, burdens relieved, darkened minds and souls enlightened and mankind helped to get on the march to better conditions of a Christ-like world.

J. L. F.

VITAL CONTROL. *By Lynn Harold Hough.* The Abingdon Press, New York. 260 pages. $2.00. This is a book about books but it is far from being a collection of just book reviews. It gives an insight into the teachings and worth of many important books and at the same time an intimate glimpse of their authors. The book abounds in quotations that are striking and useful. Dr. Hough has the knack of picking out sentences that illuminates both the book and its author. Through the book there runs a thread of exposition of Critical Humanism as set forth by Professor Irving Babbitt and Dr. Paul Elmer More. The chapter on Gamaliel Bradford is a masterpiece of literary criticism. On the whole this is a brilliant introduction to a group of contemporary books of which the average preacher knows little.

J. C. S.

FACING OUR DAY. *By William Chalmers Covert.* The Abingdon Press, New York. 183 pages. $1.50. Dr. Covert, writing primarily for ministers and other religious leaders, points out the peculiar dangers, demands and opportunities of the present day as regards their work. He brings many features of modern life under review: education, machines, leisure, books, newspapers, religious cults, new psychology, faith healing, musical appreciation. He endeavors to show how each of these affects the situation for Christian workers and how they may take advantage of what is favorable to their cause or guard against what is unfavorable. He urges ministers, in their preaching and their methods of work, to be sensitive to the intellectual and moral atmosphere of our time. If the author succeeds better in his portrayal of present day conditions than in teaching us just what to do in the face of them perhaps that is not to be wondered at. Dr. Covert has given us an interesting and challenging book. J. D.

LEADERSHIP EDUCATION IN THE CHURCH. *By Forrest Lamar Knapp, Ph. D.* The Abingdon Press, New York. 278 pages. 1933. $1.25. Dr. Knapp, who is director of Leadership Training for the International Council of Religious Education, makes certain facts crystal clear in this fine book. 1. The church and all of its organizations constitute a single unit through which the whole work of religious education is to be done. 2. The secret of progress in any church is an adequate leadership. 3. An effective leadership does not just happen. It is the result of a carefully planned program of education. 4. Such a program must include not simply those in the church school but all of those holding responsible positions in the church and its other organizations. 5. In the last analysis the successful operation of this program will depend on the wisdom and enthusiasm of the minister.

This book is a thorough-going discussion of the whole problem, dealing with it from the standpoint of sound theory and offering, as well, definite, practical suggestions for inspiring teachers with a desire to learn and for capitalizing their interest through the development of an educational program. W. T. T.

YOUNG PEOPLE AND THEIR LEADERS. *By Harry Thomas Stock.* The Pilgrim Press, Boston. 167 pages. 85 cents. Innumerable books have been written in recent years on the training of young people for Christian life and service. Most of them are strikingly similar in content, containing a mixture of adolescent psychology with church school objectives, materials and methods. This brief manual, while much like the rest, is characterized by certain distinctive features worthy of notice. It takes into account the unique challenge presented to Christian young people by the social changes developing

out of the disasters of the present age. The common sense and wide practical experience of the author give validity and substance to his suggestions for the guidance of youth. The material is admirably adapted for use in leadership training classes. Each of the twelve chapters opens with a list of possible class assignments and closes with an excellent bibliography of the most recent materials available on the topic under discussion. The book is an approved textbook for the course on Young People's Materials and Methods in the Standard Leadership Training Curriculum. P. H. G.

YOUNG PEOPLE'S METHOD IN THE CHURCH. *By Percy R. Hayward and Roy A. Burkhart.* The Abingdon Press, New York. 353 pages. $1.50. This is a rich book, packed full of suggestions for every phase of our work with the later adolescent group and throbbing with an earnestness that stirs one to do his task better. Almost anything that the young people's worker needs is here, and up to the minute. These writers, who, as director and associate, head up the department of young people's work for the International Council, discuss the church's obligation to youth, the way youth grows, methods of guiding youth, organizing youth, developing a competent leadership for youth and securing the cooperation of youth in movements that associate him with other churches besides his own. Perhaps the most valuable chapter is that on "Materials for Use in a Youth Program," in which are listed, with a brief description, practically all of the study courses, applicable to the 18-23 age group, issued by the denominations or other publishing houses. So far as I know this is the only list of this kind available. The one flaw is that the writers seem to teach that youth grows religiously as he is placed in the proper environment, regardless of the work of the Holy Spirit in his heart. W. T. T.

THE COKESBURY MARRIAGE MANUAL. *William H. Leach, Editor.* Cokesbury Press, Nashville, Tenn. 159 pages. 1933. $1.00. This book, prepared by the editor of Church Management, is a companion volume to his Cokesbury Funeral Manual and is equally as good if not better. It is in four sections: the first contains eight different marriage liturgies—all good. The second is a discussion of the minister's relation to marriage, in which helpful suggestions are made concerning pre-marital conferences with both parties to the marriage, the conduct of the wedding itself and the post-marital ministry to the couple which would tend to ensure that the relationship would be happy and permanent. The third part of the book is a collection of statements from the larger denominations concerning marriage. Most of them emphasize the duty the minister has to make the occasion

meaningful and the necessity of instruction before marriage. There is also a well chosen list of books on marriage and the home, with sufficient description of them to enable the reader to judge their value. The final section gives the laws on marriage in each state. This compilation should be invaluable to a young minister. W. T. T.

SCRIPTURE MEMORIZING FOR SUCCESSFUL SOUL WINNING. *By Oscar Lowry.* Fleming H. Revell Co., New York. 192 pages. $1.50. Believing that in preparation for Christian service and as a means of spiritual growth and for effective personal soul winning there is nothing more essential than Scripture memorizing, Dr. Oscar Lowry has given us a book with an effective and practical method of storing the mind with God's Word. He delivers us from the delusion that our golden days of memory are past and convinces us that any one with ordinary intelligence who will spend ten minutes a day at this task can successfully memorize numerous passages of the Word. His method is known as the Card System of Scripture Memorizing. Cards about two by three and one-half inches, of uniform size, are used. The number of the card and the Scripture reference are placed on one side and on the reverse side the Scripture passage. These cards may be placed in a box by number or may be carried in one's pocket and can be used at any time or place. The cards may be reviewed daily, or, when they become too numerous, once a month, or, if even that becomes impossible as the number grows, once a year. This system trains the mind to recall both the location and the Scripture passage instantly.

Dr. Lowry also reveals to us how we may become successful soul winners by using the Word of God. There are many classes of people and each individual case has to be dealt with according to the need. There are those to whom the sterner aspects of the Law must be revealed. There are others who lack assurance; others who offer excuses and apologize for their sins; while on the other hand there are many who fear they have committed the unpardonable sin. All of these classes are dealt with and Scripture passages are given that have proved most effective in answering their objections.

J. L. F.

PRAYERS FOR SERVICES. *Compiled and edited by Morgan Phelps Noyes.* Charles Scribner's Sons. 296 pages. $2.50. To my mind this is the most useful compilation of prayers that has been issued in recent years. The prayers are comprehensive in their range, including those of all types and for all occasions. They have been selected with unusual discrimination, a treasury of prayers representing all the ages, but ones that are suitable for the present age. The prayers

are arranged in classified order; and in addition there is an index of first lines, an index of authors, a concise topical index. Ministers will find the book most valuable for enriching their own devotional life and for aiding them to prepare their public prayers. E. T. T.

MENTAL HYGIENE IN THE COMMUNITY. *By Clara Bassett.* The Macmillan Co., New York. 394 page. $3.50. The Introduction to this book is as clear a statement of the meaning and principles of Mental Hygiene as you will find anywhere. It carries also an irrefutable appeal for an understanding of the mental hygiene viewpoint and something of its technique by all of those groups in the community which deal with the improvement or reconstruction of human personality such as: "doctors, lawyers, ministers, teachers, nurses, social workers, probation officers, prison officials, industrial executives and parents." The book as a whole is an elaboration of this statement, showing the place of mental hygiene in these fields. How can any one fail to feel the need for training in this field when "it has been found through careful statistical calculation that in the state of New York approximately one person out of twenty-two becomes a patient in a hospital for mental diseases during the lifetime of one generation"; and when in New Jersey in 1928 "52.3% of all hospital patients in the state were cases of mental and nervous diseases"?

While the entire book would be of interest to ministers, the chapter of primary importance to most readers of this magazine is that on "Mental Hygiene, the Church and Theological Training." A rather painstaking examination of the curricula of nearly a score of seminaries reveals few courses in the field of the study of personality and its wholesome development and adjustment. While advocating a liberal position in theology, Dr. Bassett believes that the minister and religion have a real place in the cure of mental ills. She pays a fine tribute to the church as a pioneer in all important social reform movements, showing that the first institution for the care of the mentally ill was "the Pennsylvania Hospital for the Insane, established in 1751 by the Society of Friends of Pennsylvania." She closes the chapter with this strong plea, "If the Church is to retain this splendid tradition of social sensitivity and leadership in the present era, theological schools must take responsibility for providing its leaders with the scientific training and experience now required for understanding the personal and social problems which make the 'good life' an impossible attainment for so many people today." The book is marred by a style which runs to long, involved sentences. W. T. T.

REFLECTIONS ON THE END OF AN ERA. *By Reinhold Niebuhr.* Charles Scribner's Sons. 302 pages. $2.00. One of the most scath-

ing critics of our modern capitalistic system, with its ruthless competition, its principle of *laissez-faire* in economics, its selfish individualism, its machine domination, its technological unemployment is Reinhold Niebuhr. How searching and caustic is his attack on an order which he believes will die just as truly as the feudal system passed out may be judged by the followng titles of some of his chapters: The Life and Death of Civilization, Prophecy of Doom, The Brief Glory of the Business Man, Christian and Bourgeois Individualism, Executors of Judgment, The Peril of Barbarism in the Spirit of Vengeance, The Conflict between Christianity and Communism. The Fascist adventure, the last desperate effort of the financial oligarches to resuscitate a dying capitalism by the sheer use of force and the manipulation of popular hysteria, is the delirium which precedes death. Of special interest to Southern Presbyterians should be his chapter on the Political Realism of Christian Orthodoxy. Conservatism, in contrast to the romantic utopianism of Liberalism, has no illusions about world politics. This is under the curse of sin. The weakness of this position is that its aloofness and pessimism and its religious sanctification of the political order as ordained of God, discourage the ambition of a high morality to correct any abuses.

Second only to his scathing attack on the present capitalistic order is his trenchant criticism of modern Liberalism. This philosophy, with its blind faith in the idea of progress through natural evolution, its belief in the innate goodness of man, its prudential ethics, has failed just as truly in its doctrine of redemption for society as for the individual. While it is an utter failure as a redemptive force for the political order, yet in a smoothly functioning society it may furnish the lubricating oil of urbanity and good will. In other words, the author holds that Liberalism is more needed in social morality than in social politics.

Niebuhr is perhaps better in his destructive criticisms than in his constructive suggestions. What is the way out? It is through a radical political theory combined with a doctrine of divine grace. This radical theory would avoid the moral sentimentalism of the Liberal and the utter pessimism and aloofness of the Conservative. It would by radical political means deal with the roots of social injustice. His doctrine of Grace is not that of the Sacramentarian, nor that of the Conservative with its emphasis on the Incarnation, nor even that of Paul with his insistence on the undeserved favor of God shown to sinners. It is found in the religion of Jesus, where ethical tension and relaxation of tension through assurance of grace are curiously intermingled. This assurance is revealed, even in nature, in its revelation of redeeming love, and especially in the beatitudes, where bliss is promised to the unsatisfied.

The conservative will hardly be satisfied with either the theology or the economics of this work. But it is one of the most thought-provoking books of the hour. C. V. C.

CAN CHRIST SAVE SOCIETY? *By A. E. Garvie.* The Abingdon Press, New York. 244 pages. $1.00. This volume is a thoroughly conservative and scholarly presentation of a subject which is much in the minds of Christian people today. The title of the book is in the form of a question which places the burden of responsibility on Christ, but the author proceeds to show Christ's fitness for the task of redeeming society and leaves the question with Christ's followers to answer. Individual character is shown to be the basis of social redemption. The author moves with unerring logic through individual responsibility to the Christian brotherhood and thence to the possible and inevitable permeation of society as a whole with the redeeming message of Christ. This book is heartily recommended as a brief but thorough study in the social aspects of the gospel based on fundamental principles of the Christian faith. W. C., Jr.

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THE POSITIVE WORTH OF THE OXFORD GROUPS MOVEMENT.

By the Rev. G. F. Bell, D. D.,
Pastor of the Crescent Avenue Presbyterian Church, Louisville, Kentucky.

Those who had the privilege of hearing Dr. Lewis J. Sherrill read his paper on The Psychology of the Oxford Groups Movement before the Louisville Presbyterian and Reformed Ministers' Circle and all who know him personally are assured of the purity of intent and sweetness of spirit with which this able discussion of a vital theme was prepared and presented to the church. Probably no one could be found more competent to handle such a subject from the Christian psychologist's point of view. Such a paper from such a source is timely and valuable. And its wise cautions should certainly be heeded. It is doubtless well that it has been given wide circulation through the columns of the Union Seminary Review (October, 1933) and in pamphlet form.

Yet the inference almost sure to be drawn from it, whether so intended by Dr. Sherrill or not, is that which has been drawn by Dr. W. E. Davis in a recent issue of the *Presbyterian of the South*: viz., that the dangers inherent in the movement outweigh any possible profit from it and should persuade us to hold aloof from it, if not to condemn it outright. From this conclusion the writer, with a number of his brethren in the ministry, is constrained to dissent.

The dangers pointed out by Dr. Sherrill, Dr. Davis, Dr. J. Layton Mauzé and others are very real. We should not be blind to them: such dangers as unbalanced religious mysticism, auto-suggestion, fanatic zeal, undue subjectivism, puerility and mor-

bidity. The matter of an adequate doctrinal basis beneath the movement is also a serious consideration.

But must this revival movement be rejected because there is danger in it? Every live and effective force is dangerous. This is notably true of the latest high-powered motor car and of modern abdominal surgery. But we do not reject them; we hold to them and endeavor to profit by their benefits while guarding against their obvious perils. Every revival movement in the history of the church has been beset with danger and subject to gross abuse. For this reason all of them have been objected to and condemned by conservative religious intellectuals too well satisfied with the spiritual *status quo*—"the mess we are now in"—and fearful of novel experiments. This was even true of the original Christian revival and evangelistic effort in Jerusalem. It has been successively true of the Protestant Reformation, the rise of modern world missions, the Wesleyan revival, and the evangelism of Dwight L. Moody. That many such movements have produced undesirable excrescences no one can deny. That they have been nevertheless true spiritual revivals bringing untold blessing to the church and the world all must admit. Revival is dangerous because vitality and movement are always dangerous. But for the souls of men empty religious formalism and deadly spiritual inertia are still more dangerous. Decadent Christianity can never be roused to newness of life without taking some risk. One is reminded of Dr. Harris E. Kirk's frequent challenge to modern Christians to be willing to live dangerously.

It is of course vitally important that this First Century Christian Fellowship should have a sound doctrinal basis. But it makes no attempt to formulate or alter a creed or to settle current theological controversies. The fundamental doctrines of Christianity are assumed as known and believed. In his latest book, *One Thing I Know,* A. J. Russell, the London editor who wrote *For Sinners Only,* expresses amazement that any one should have doubted his faith in the atonement, for example. The Fellowship seeks a spiritual quickening within the church, a vital personal religious experience. The historic gospel teach-

ings of the church are taken for granted. It seeks to show how those having only a perfunctory, traditional hold on Christian faith and consequently suffering spiritual defeat can, by an honest facing of their own sins before God, prayer, and a surrendered will, for themselves experience a spiritual release, illumination, and victory in Christ which is full of joyous satisfaction and cannot be gainsaid,—which is true religion. It insists that the good news of such an experience should be honestly and lovingly shared with others, must be shared, in fact, in order to be kept.

Is not Christianity's great need today for more actual experience of its power and joys among its formal adherents? Do not the church and the world today need personal testimony to the saving power of the living Christ, personal witness to the resurrection of Jesus Christ as proven by his continuing divine presence and power in the lives of those who by faith call upon him? Dr. E. Y. Mullins once said that when men call on Buddha, Buddha does not come; but that when they call on Christ, Christ comes. Confident assurance of this fact tested out in personal experience is what humanity needs. Was not something like this the approach the apostolic church made to the Gentile world? The first missionaries preached Christ crucified indeed, but especially as risen, accredited, living, glorified divine Saviour and Lord, able and willing to come into the lives of all who would repent of sin and trust him, and save them. Later the apostles wrote letters to their converts more fully interpreting the mystery of Christ's divinity, blood atonement, and indwelling Spirit. As a rule, those who have stepped out on faith and in a vital, repentant way experienced the saving power of the living Christ will not balk at the mystic doctrines of his virgin incarnation, atoning death and bodily resurrection.

Must we condemn and reject this new and in some ways novel but impressive revival movement, which has brought spiritual blessing to thousands and shows many signs of being itself born of the Spirit of God, "who worketh when and where and how he pleaseth," because its primary appeal is to those

within the church and to those fortunately situated economically and socially? Surely a spiritual quickening within the church and among the well-to-do, the intelligentsia and the socially elect is sorely needed. Where more? How pastors have longed for it! And if Wesleyanism and the Salvation Army, also unique Christian movements, have been justified in appealing primarily to the poor and outcast and going after them in Christ's name where they were to be found, in fields and factories and on street corners, there must be justification for the Oxford Groups in the same name seeking out social leaders where they are to be found,—in fashionable hotels and in evening clothes. To try to reach them for Christ on their own grounds requires as much consecrated courage; their conversion will pay as large dividends to the Kingdom. But of course no gospel appeal should confine itself exclusively to any one social class.

One would not quarrel with Dr. Sherrill's enumeration of the psychological dangers in the activities of the Groups. They are real, and some of them important, and his cautions timely. Rather one would thank him for pointing them out, as he has so competently done. Yet they do seem overstressed, his attitude too negative. In considering the movement there is danger of too largely taking counsel of our fears as well as of getting off balance.

In the Fellowship there is not much philosophizing about the nature of sin,—just a facing of it as an actuality. I hardly think a conception of its deep-seatedness wholly lacking. It is defined as whatever alienates the soul from God or one's fellows; which seems a fairly good popular definition. Some confessions of sin have seemed trivial and puerile in themselves. But they have usually been mentioned as indices of the continued presence of selfishness or temper or impurity in the heart despite all one's better resolutions, or as early innate outcroppings of lifelong faults, and the continued need more fully to attain and exemplify the true Christ spirit. At the other extreme, the writer has heard some earlier and some later confessions of sins by the Groupers described by competent observers

as nauseatingly full and detailed. Doubtless mistakes have been and will be made. Few of us can maintain due proportion in all things. All he can say is that after attending many public and some private group meetings over a period of several years he has not observed the slightest manifestation of a sordid parade of more intimate sins.

On the other hand, the rule he has heard propounded governing confession of sin has been more specific than leaving it to individual guidance. It has been that public confession should be made only in general and restrained terms; but that fuller confidential confession to some *one* trusted and deeply spiritual friend was often helpful in clinching private confession to God and in burning one's bridges behind him. In this whole matter of sharing there is unquestionably fully as much danger in awkward, untrained probing into a man's spiritual vitals as in like incompetent probing into his physical vitals. Yet in many cases of poorly integrated personality one is persuaded that simple, sincere, direct dealing with a man on a strictly spiritual and faith basis will be more successful than the most proficient grade of more or less stereoptyped psychological technique. And honest unburdenings of the heart and open committals to repentance and the new life in Christ are far better than suppression and the customary conspiracy of silence on the deep things of the soul. More evangelistic fervor in our churches and a bit of the realistic atmosphere of gospel rescue missions would do them good.

We should not be too sensitive about such statements as "I was for years a member of the church, but my religion meant nothing to me." This is apt to be nothing more than a spontaneous acknowledgment of fact, and is often accompanied by the avowal that it was all one's own fault. Usually it is mainly so. But in part it may be due to the failure of us spiritual leaders to insist strongly enough on true spiritual ideals and build up in a church a thoroughly Christian atmosphere. Would that we had more such frank acknowledgments and new visions and purposes in the Lord. I am sure that the Groups have no desire whatever to malign the churches or to break away from

them. Such ideas they stedfastly deny and discourage. There is no evidence of such a tendency in Louisville. It will be a thousand pities if through lack of sympathy and considerate supervision the church discourages or alienates any of these earnest souls.

Guidance is a point at which fanaticism is especially likely to emerge. Here self-deceived presumption is very easy. But there is good hope of the maintenance of sanity when as stalwart a defender of the Fellowship as A. J. Russell quotes approvingly the statement of Canon Grenstead, another Grouper: "To go up to another man who is not a Christian and say, 'The Holy Spirit says, Do This,' is to invite being knocked down and to deserve it." That luminous promptings and urges do come at times directly from the Spirit to devoted souls there can be and should be no doubt. It is what the Book of Acts would lead us to expect. To differentiate the true promptings from the false, all the checks suggested in the Fellowship's literature should be used. Kindly advice from more experienced Christians is often sought by the Groupers, and should be sincerely given.

It will not do to generalize too quickly from supposed instances of guidance to do the unconventional thing. We should know more of the mother who left sick children in New York to come to Louisville with a group. Were there evidences of her being a self-centered or erratic person? How sick were the children? In what kind of care were they left? Did the mother keep daily advised of their condition and prepared to return to them? Did the sequel indicate that they suffered from neglect? Many missionaries have left young children thousands of miles behind for years at a time out of devotion to a spiritual task. How readily the worldly would scoff at this and at Livingstone's long separation from both wife and children as fanatical. Yet in certain circumstances a club woman would leave sick children to keep an important speaking engagement in a distant city and go uncriticised. None of us who are Christians would wilfully join a worldly chorus on the scorner's seat.

But we can easily do it unwittingly. So there's danger of making spiritual missteps always.

But, even waiving the difficult question of direct divine guidance, a good deal may be said in favor of a body of Christians quietly and unhurriedly waiting before the Lord in silent prayer regarding a joint policy or program, then each one in the circle modestly stating any suggestion that has come to his mind, and the group acting on the consensus of opinion without debate, as against our common method of contentious argument and tense counting of the vote, often followed by a disgruntled minority's refusing to fall in line and acting as if wisdom would die with us instead of trusting God's overruling. An honest attempt to put self aside and tune in with infinite Love and Wisdom is at least worth trying. It is not a denial of human reason, but an effort to purify its motivation and to subordinate it to God.

The intimation of Halford E. Luccock in *The World Tomorrow* and of the excellent paper before us that this movement tends to be a religion of escape from life's hard realities and social problems is not very convincing. If we follow the old plan of getting men and women soundly converted in a thoroughgoing personal religious experience, they will generally feel their social responsibilities, and all sorts of social reforms will follow as inevitable byproducts of genuine Christianity. Of course any tendency toward a monastic retreat into concern only for one's own soul's salvation should be watched. But the present-day tendency to begin at the circumference and attempt sweeping and stable social reforms in an unregenerate society through a too unregenerate church is in greater danger of proving abortive. Religious revivals and missionary conquests have always generated practical social reforms quite out of proportion to the number of converts.

Dr. Sherrill's recognition of the distinct spiritual values in this movement is characteristically fair-minded and generous. His whole paper appears to be primarily an appraisal and caution rather than a sweeping condemnation. This attitude on his part and the writer's sense of the reality of the dangers he

points out put us very largely on common ground. As already stated, it is against the inference which will be drawn that there is far more harm than good in the movement and that we should hold aloof from it that this protest is respectfully made.

Let us list again a number of the Fellowship's undoubted spiritual values:—

1. The needed reining of us up to the Christian standards of absolute honesty, purity, love and unselfishness. It is astonishing how the line has sagged in many honestly intentioned Christian lives.

2. Translating faith from the realm of theory and traditional form into a daily spiritual reality and personal experience.

3. Many well confirmed spiritual renewals amounting to new genuine births.

4. The development of spiritually stimulating circles of warm-hearted and understanding Christian fellowship.

5. Insistence on an early morning quiet time of Bible reading, prayer and receptive waiting on the Lord.

6. A thoroughly honest and searching facing of and dealing with sin in self and others.

7. Frank confession of sin, not only to God, but to one's fellows; including a humble acknowledgment of specific personal shortcomings in restrained terms in public, when there is occasion for it; seeking to help other sinners by a conciliatory and leveling reference to one's own native blackness and moral struggles; and unburdening the heart fully to some trusted spiritual adviser when doing so will bring relief and register full committal to new purposes in Christ.

8. Active, loving, grateful witnessing to Christ on the basis of a real personal experience of need of him and of his saving power. Always the most effective Christian witnessing.

9. An unmistakable note of sincerity and joy which has been most impressive,—a considerable "recapture of the lost radiance of the Christian life." And this on the sound basis of New Testament faith rather than through some mental-opiate refusal to face unpleasant facts, like Mrs. Eddy's.

10. The merging of class and racial distinctions in a common bond of love.

11. The submerging of denominational differences and drawing together of spiritually minded fellow Christians.

12. An unstilted, natural talking of religion and religious experience that is unafraid to laugh at one's human foibles and to invite others to laugh with you.

13. An honest disposition to accept criticism and search for one's own unchristian spirit rather than to resent it and argue.

14. Unwillingness to take too much spiritual attainment and consistency in others for granted or to "let them down" with polite excuses for or denial of their faults when some acknowledgment of them is made or a direct question is asked.

15. The resolution of many inner spiritual conflicts and fears by bringing them into the open and pointing to Christ as the Answer to them.

16. Actually taking one's burdens and problems to the Lord and trusting him regarding them instead of a panicky "fussing" over them.

17. Insistence on wholehearted self-surrender to God's will as a condition of happy trust, guidance and spiritual power.

18. Taking New Testament teachings and spiritual principles at actual face-value and, by Christ's help, endeavoring sincerely to live by them daily rather than regarding them as only a remote theoretical ideal.

19. A revival of something like the old Methodist class and experience meeting, but shorn of its old emotionalism and cant. And this, strange to say, largely under the leadership of formal Episcopalians and dignified Presbyterians.

20. Considerable worldwide progress in the way of real spiritual revival within the church. "A consummation devoutly to be wished."

Far too valuable a cargo to be thrown overboard because it puts the boat deep in the water and it is foreseen that the voyage will be rough. It will be said that none of these teachings are new. That is the beauty of this new movement; its basic principles are as old as the New Testament. About the only

thing new is the teaching concerning two-way prayer. And that is not altogether new; many saints have emphasized listening as an essential part of prayer. This, let it be repeated, is simply a new effort to help churchmen realize on these ideals and privileges in Christ and to translate them into terms of happy, fruitful experience.

Criticism and question were inevitable. They are needed and should be profitable. Yet some of them offset one another. Some say that the meetings are too gay, too light-hearted; others that the self-searchings are too depressing. Some say that confession is trivial and inconsequential; others that it is too gross. Some say that adherents are indiscreetly zealous; others that they are too self-complacent. Has not spiritual zeal (steam) ever incurred the danger of flying the track? But a cold boiler never moves out on the track at all; it rusts out standing safe but useless in the shed. Some have been rightfully concerned to be assured of the soundness of the movement's doctrinal basis; while the modernist *Christian Century* has turned thumbs down on the movement because it has shown itself fundamentalist by quoting proof texts and insisting on personal regeneration more than on the social gospel. Readers of the *British Weekly* are familiar with that fine journal's hospitality to the Groups, while also giving their critics a hearing.

The First Century Christian Fellowship came to Louisville three years ago and has made a profound impression on the city. It has not escaped criticism, some of it due to misunderstanding or lack of sympathy with deep spirituality, some of it no doubt well advised and needed. The writer has seen in local public meetings only a deep sincerity, sanity, restraint, and spiritual earnestness and joy. In the few inner group meetings attended he has found as sweet and intimate and wholesome a Christian fellowship as he has ever known. Rev. Samuel M. Shoemaker, Jr., one of the national leaders, always sounds a high, clear spiritual note, whether in address or writing, and has greatly stimulated his faith. He knows men and women in his own church and in the community who have experienced through this Fellowship a very real and lasting spiritual renewal. They

have a new willingness and courage to speak and work for Christ and souls. They are thoroughly loyal to their own churches. Some of them have passed through financial, unemployment and physical crises in their lives which ordinarily would have proven demoralizing with a calm and assured faith truly Christian.

Consequently he can only bid the Groups Godspeed and, with other loved and honored brethren, hope and trust that the Spirit of God will steady and guide the movement in a way to avoid its obvious dangers and more fully capitalize the great spiritual possibilities for good we see in it. He has not himself fully experienced the luminous guidance and radiant joy which have come to some, may be because not sufficiently phychic or not as fully surrendered as he would like to be and tries to be. Native reserve and Presbyterian conservatism prevent his plunging into an adoption of all the methods and vocabulary of the Fellowship. But he has received genuine blessing and soul encouragement from it.

Many of the adherents of this movement are still "babes in Christ." They don't know much theology; but they think they are learning to know Christ and give evidence of it. With hungry hearts and willing souls they are seeking the things Christ came to bestow: light for the mind, cleansing for the heart, power for the life. They want our fellowship and advice. They desire counsel and encouragement, and sympathetic criticism too. They realize how easily their inexperience may betray them into false steps and unwise methods. But they are eager to progress spiritually. They long to know the Master better and to be used of him. Let us not make the mistake, as a Church or as individuals, of discouraging that which has shown so many values and brought so much stimulus to Christian faith and life. Shall we not rather thank God for clear evidences of the Holy Spirit's working in many sincere hearts? Shall we not pray and labor with the Spirit and the Word for the perfecting of these who are earnestly seeking the best gifts? Are not we pastors and leaders called to teach and guide in a positive rather than in a merely critical and negative way?

Revival is sorely needed in Christendom. Many devout hearts have prayed long and earnestly for it. It was not to be expected that it would come in conventional and altogether familiar ways. Let us not reject or discourage it, when in some measure it does come, because it is marked by new leadership and some novelties, imperfections and dangers. Has there ever been a religious revival that was not?

HUMANISM AND MORALITY.[1]

By the Very Rev. Principal D. S. Cairns, D. D.,
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The Council has already heard a very able paper on Humanism from a member from the other side of the Atlantic,[2] and it may seem as if we were giving an undue amount of attention to the subject if we resume it once more. But in truth the temper to which Humanism gives expression is world-wide. The general way of looking at human life existed long before Messers Lippman, Krutch and Haydon wrote their eloquent books, or Professor Julian Huxley adventured upon the enterprise of showing how we might have a religion without a Revelation or a God, or Mr. Galsworthy wrote his famous Saga, or Mr. Bertrand Russell his *Free Man's Worship.* Nor is it confined to English-speaking peoples. There is certainly a profound contrast between the reasonable and cultured books of the Humanism of the English-speaking lands, with their dignified and

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[1] A paper read at the meeting of the Pan-Presbyterian Alliance in Belfast, Ireland, June 26th, 1933, and reprinted by the special permission of the writer. Principal Cairns is the author of "*The Faith That Rebels*" and a number of other books widely read on both sides of the Atlantic.

[2] A paper on "*American Humanism,*" by the Rev. Professor Donald Mackenzie, D. D., of Princeton, N. J. Printed in the Review of January, 1934.

melancholy farewell to what they believe to be the departing faith of Christendom, and the fierce contempt and hatred for it expressed in the new literature of Soviet Russia; and the social Utopia of Transatlantic Humanism is in odd contrast with that of Trotsky and Stalin, and some may think that to bring them together is a forced combination. But what is the motive power behind all the passion of the Soviet revolution in so far as it is a moral force at all? Is it not the hope of an earthly Utopia to be won by the technical application of Science to the economic needs of man? And though Bolshevism denies sin against God as an invention of the priesthood, it has a very definite sin against man on its black list, from which all other sins flow. "The one evil," says Prince Mirsky, in his *Life of Lenin,* "is the exploitation of man by man, the one task to build up a social order in which there will be no room for such exploitation, the one duty to contribute to the fight for such an order." Here we have the real note of Humanism. And both Bolshevism and Humanism alike have the same fundamental philosophy of the universe, that in the last resort it is a system of blind impersonal forces without a purpose or an aim.

But whatever be our diagnosis here, it is clear that in Humanism we have a practically world-wide phenomenon deserving of our fullest and closest study.

It has too little inner coherence, I believe, to rank with any of the great philosophies or religions. It has produced no really first-rate philosophical thinkers. Its value for us is of a wholly different kind. It discloses to us, when closely and sympathetically studied, the troubled mind of our own age. It must have faith in something, and since it has lost faith in God it must have faith in man. It is really at its best a rather desperate endeavour to maintain, if not the full Christian ethical values, yet as much of them as possible, on an alien basis of thought.

In most, if not in all, of the Humanist writers there is a genuine enthusiasm of humanity. Man is the last and highest product of the evolutionary process. He is the being of highest worth in the universe, and the one true and noble life for

man is disinterested service of mankind. Humanism, like Communism, believes that all exploitation of man is something more than ugly and imprudent; it is wrong. But it is equally emphatic in saying that the heavens are empty. There is no God, and thus no meaning or purpose in the Cosmos; nothing but impersonal law. It is equally certain that the only heaven is an earthly paradise. No pontiff could speak with more authoritative tones on these transcendent themes. By far the most impressive passage in Mr. Lippman's impressive book is that section called the Great Scenario. Mankind has been sitting absorbed in the great drama of the Christian Redemption, the Fall of Man, the Descent to Earth of the Incarnate Son of God, the Cross, and the Resurrection, and has held its breath, awestruck, believing it all to be Divine Reality. But alas the play is now over; already the scene-shifters are busy dismantling the stage. The audience, realizing that it is all make-believe, rise and go out into the real world. The fairy tale of faith is told! Now why are the Humanists so majestically certain in making these sweeping pronouncements? The reason is very simple. It is because Science knows nothing of them, and here is the great simple dogmatic unproved assumption, "Science is the only pathway to reality." This it is which accounts for the prevalence of Humanism throughout Europe and America today. The purely scientific view, backed by systems of secular education, has been more efficiently and more widely taught than the deeper religious interpretation. This view of the world as a system of impersonal force and laws has been taught to the exclusion of the religious interpretation of it as a world created and governed by the Living God, and therefore as a system of means and ends. But, as the destructive consequences for the higher life of man are beginning to be discerned, the endeavour is made to conserve as much as may be of the older view, in particular its recognition of the sacredness of human personality and the possibility of the indefinite betterment of man's life on earth. This, I think, is the true diagnosis of Humanism. There is a passage in the autobiographical section of Julian Huxley's *Religion Without Revelation,*

one of the most attractive of the English Humanist writings, which brings out this fundamental position, which I think is more or less common to the whole school. In describing how he began to build up a faith for himself, "a faith which would endure," he says, "I set myself, in the intervals of military training, to read a number of books of a theological character, with the intention of seeing how much of them I could grasp in terms of the evolutionary rationalistic scheme at which I had then arrived." He goes on to say that one of these books was *Lux Mundi,* and that he was at once fascinated and repelled by it, fascinated by the delicacy and beauty of character which it revealed, and repelled by the sheer intellectual perversity of its attitude. We have the whole situation here disclosed with a most disarming and ingenuous candour!

Now, the vital question for Humanism is—Can this thing be done, or is it in the very nature of the case a hopeless enterprise? It is the central thesis of this brief paper that it cannot be done, that the endeavour to carry it through and to make a coherent and unified system of thought must either transform the naturalistic basis or denature and destroy the moral and aesthetic and ultimately the intellectual life of man. It is impossible, within the limits of such a paper as this, to state the whole case. To do this one would need to enter upon an examination of what Science really is, and to show that it is in its very nature incapable of being used as the Humanists use it, as the final, and in the last resort the only, key to this vast and mysterious universe. It is well known that today a great movement of change is in process within the world of Science itself as to the true nature of scientific knowledge, which so competent a thinker as Mr. Collingwood has described as the most important intellectual movement of the last fifty years.

To this inner development of Science (for the movement originated from Science itself) the Humanist writers pay no attention, and this gives an oddly belated appearance to much of what they say. If I may coin a phrase, their thinking here is of an Edwardian type, only one stage ahead of the much despised Victorian! I do not say that these changes within the

scientific mind have necessarily brought us to an idealistic and religious position, but they have, I think, forever disposed of the older Naturalism in which Humanism is entangled. But I can only refer to this in passing. The main point which I wish to make in the latter part of this paper is that starting with the Naturalistic account of the universe, which is the very foundation of the Humanist thinking, it is quite impossible to give any adequate account of the moral life of man, or of that sacredness of human personality which is the very nerve of its best social and political teaching and which is really a survival of the faith which it has discarded, or, finally, of the manifest beauty of the universe.

There are two things which seem to me essential to any moral life at all. We must first of all be able to distinguish alternative courses of action as higher and lower. These judgments are quite distinct from judgments of expediency. When I have to choose between an honest and a dishonest course of action, between an ideal that is mean and fleshly and one that is pure and brave, I know that I am not dealing at all with the same kind of issue as arises when I have to choose between prudence and imprudence. I am choosing between good and evil, irrespective of the consequences to myself or my family or my nation. The way is good or bad *in itself*. So is it also where I discern moral differences between persons, when I see good and bad men, when I see Christ on His Cross, I discern that which is good and noble in itself, that which is just as objectively present as sun and stars, or any physical magnitude whatever. It is not a value which I or any man, or all men that are or ever will be, "create," but one which we acknowledge and of which I at once say: This is of supreme worth. It is supremely and intrinsically good. Without this, to my mind, there can be no such thing as morality.

But that is not all. Every living moral agent knows that through all the beauty and nobility of courage and sincerity and purity and kindness there runs, as it were, a thread of steel. They are not only good, they are imperative. We ought

to follow them. It is every man's duty to be just, sincere, humane, and brave.

Two great systems of Ethics have been built upon these two conceptions of the Good and the Right. We need not here elect between the Hellenic and the Hebraic. Both are true and inseparable and essential to the moral life of man.

What explanation of them has Humanism to give? How can they be fitted into a scheme of thought which makes Science the sole arbiter of final reality and therefore gives us as the last account of all things a universe of gyrating atoms and electrons, or "space-time with a *nisus* in it" (whatever that may be), and as the ultimate reality of human beings that they are space-time patterns, differing only in quantity and location?

The plain truth is that they cannot be fitted at all. Science has to do solely with facts and events, not with values and validities. Its entire concern is therefore with that which was, which is and which will be.

Now by no ingenuity whatever can you get that which ought to be out of that which simply is. It is on a different plane of reality. Here is the earthquake rent which passes across the whole Humanist construction. Now if men differ from animals and things in the last resort only by possessing, or rather being, simply a different kind of space-time pattern, can you attach any peculiar kind of sacredness to him? Here, let us say, is an ox and here is a man. Probe and explore the true nature of each to the uttermost. In the end the ultimate difference is simply one of arrangement of space-time. If it is right to exploit the one, why should it be wrong to exploit the other? In the end the difference can only be that men have so persuaded themselves. There is no real objective difference in worth. All worth is purely subjective judgment projected upon objects, those objects being really neutral.

Christ on His Cross is thus not in Himself supremely noble. He is regarded by us as such because the human race, in the struggle for existence, has developed certain moral standards which it is racially expedient for them to follow, and racially expedient also for them to project upon space-time patterns of

a certain type. Could sophistication go further? Do we not feel that it does not make one iota of difference what the whole human race thinks, or may think, about that sufferer? He is the supremely noble One in Himself, and we either acknowledge Him for what He is, or pass Him by—blind!

But if it be so, then we must find some place for moral worth and greatness in our *ultimate* account of things. There must be Some One in the universe deeper than that sphere of Science which is space-time, One in whom goodness and reality are one. The same result emerges when we turn from the good to the right. If we press Humanism for its explanation of the moral imperative, which every upright man feels in the presence of justice, honour and sincerity, he has nothing to give us, so far as I can discern, but the ordinary answer of evolutionary naturalism. He is, in a word, compelled by his fundamental error that Science is the only pathway to reality to account for the Right in the moral experience simply in terms of what he believes to be facts. So we get—instead of a real explanation—a history. Now on the evolutionary theory of morality, what are these facts? How did the sense of moral obligation and of duty grow up? Society was at the first a chaos of competing groups struggling for bare existence and for a place in the sun. That group had the best chance which was most compact and worked best together. Hence arose customs and standards and laws, and ultimately morality. The sense of moral obligation is that which is instilled into man by the presence of his group. It is just as much a product of the struggle for existence as tooth and nail, or club, or knife, or trench mortar, or bomb. Today it represents the pressure of society upon its members. Now as to the adequacy of this even as a historical explanation, I shall inquire presently. It is enough to point out at the moment that this is not really explaining moral obligation. It is explaining it away. It is the endeavour to explain historically and psychologically how men came to imagine that they were under a moral obligation.

Now that is a perfectly legitimate and even necessary inquiry. But you can never by such methods establish the *va-*

lidity of these convictions, indeed you may completely disintegrate them. For if the naturalistic evolutionary theory is a complete account of the truth, then I think the validity of the moral imperative is so destroyed. Why should I submit to the pressure of the law upon me? Why, since society is in constant evolution, should I regard any of its claims upon me as absolute? They may have been valid a hundred years ago, but why should they be valid today? Everything becomes relative, and all morality slithers down (to use Professor Hocking's vigorous phrase) as the foundations give way, like a house built upon the sand.

But it is not only morality that goes; it is thought as well. If all morality is only what it is racially expedient that I should do, then all truth is only what it is racially expedient that I should believe. You and I today are not really engaged in an inquiry or to what is the truth about Humanism and morality, but about what it is racially expedient that we should believe about it, what is likely to make our respective peoples triumph in the struggle for existence. In other words, we get into the weary old suicidal scepticism, of which, in my judgment, pragmatism is only a modern variety.

Now all this preposterous sophistication shows to my mind quite plainly that there is something radically wrong with the foundation stone of the Humanist position that Science, and Science alone, is the pathway to reality, and that we must make the best of it. We must take our stand upon what every morally sane man knows to be true; that we ought to do the best we know; that we ought therefore to be honest and just, and pure and humane; that these imperatives are valid. But if that simple statement is true, then it is of immeasurable importance. If we have that immediate assurance, then every one has within him a master clue to the meaning of the universe, an open pathway to that which is deeper even than space-time. For if the moral imperative is really valid, then we are living in a universe in which obedience to it is possible, and with that revelation the whole mind of materialism begins to break up and

become transformed before our eyes, and with it Humanism breaks up too, into its constituent but discordant elements.

It has been truly said by someone whose name I cannot recall that when we press the question, From whom does that imperative voice come, there can be but one answer. Does it come from the social group to which we belong? In that case no upright man ought ever to oppose his group. Plainly that is absurd. But perhaps it comes from that super-group, the nation and the State. In that case the highest level of truth and virtue would be reached by him who declaimed "My country, right or wrong," and the supreme apostate would be he who said once in the name of Jehovah, "You only have I known of all the nations of the earth: therefore will I punish you for your iniquities!" What hope of justice and peace for our wearied and suffering world is there for humanity unless the imperative voice is above the clamour of the warring peoples? But if that awful voice is not the voice of the group or of the nation, whose is it? Is it the voice of all humanity? Here we leave the world of concrete reality and move into a great abstraction. It is clear that humanity cannot be a historical factor in any particular moral evolution. But supposing it could, would the voice of all humanity make a dishonest action honest, or a mean soul great, or turn the glory of the Cross and the Crucified into shame? Would it make one iota of difference?

"Whoso hath felt the Spirit of the Highest
Cannot confound or doubt him or deny.
Yea, though, O world, with one voice thou deniest,
Stand thou on that side, for on this am I."

But if the voice of the imperative be not that of the group or the nation or humanity, whose is it? Is it the voice of great Nature herself, the voice that speaks in the mountain, the ocean, the constellations, the immense world of space-time? "Let justice be done, though the heavens should fall!"

But if it is not the voice of the group, or the nation, or humanity, or Nature, Whose is it? There can be but one answer. But when we listen to that answer, the whole great mystery

that Humanism so vainly tries to answer opens out into a clear and ordered whole. Nature falls into her fitting place as at once the opening poem of the great epic of creation and of history, of sin and of redemption, and of the coming of the Spirit, and the instrument of the Purpose of God in the making and the saving and the training of human spirits for full communion with Himself in the life beyond. Science falls into her true place as what man sees as causes and effects are divined to be God's means to His ends, and the uniformity of nature is seen to be but the scientific version of the constancy of God. Man's freedom, too, falls into its true place when we see it as the creation of God's omnipotence, for surely it is a higher manifestation of creation to make that which can make itself rather than to make a mere thing. Yet the real freedom of man moves within the sovereignty of God. "God can make even the wrath of man to praise Him," and of His power to bring good out of evil the Cross is the supreme witness.

Here, too, alone can we understand why man should be a being of supreme value to God and why for us man should gain in value as we draw nearer to Him in whom value and reality are one.

And, finally, on this reading of the riddle of the universe alone can we find some satisfying explanation of the extravagant beauty of the earth and sky and sea. On every naturalistic and humanist explanation this beauty remains an absolute mystery. We can, as Darwin did, make some attempt, however unsatisfactory, to explain the beauty of living things. That may conceivably be a character in sexual selection, advantageous to those who possess it, in the struggle for existence. But who can explain the loveliness of dawn and sunset, of "the moving waters at their priestlike task of pure ablution round earth's human shores," of the great mountains and the eternal snows, the music of the winds and waters, the glory of the starry heavens, and the whole order of nature? But surely we who believe in the living God have a clue to the great mystery of Beauty. Even so, in proportion and in harmony, is it fitting for the great Artist to express Himself. The beauty of Nature

ought to be an assurance to us that in the whole vast universe something spiritually great and splendid is going on, something noble and worthy is being achieved, that every flying drop of rain or crystal of snow and hail has meaning and purpose in it, and that meaning supremely good.

That mystery and hard unsolved problems remain we who believe in God know only too well. Our belief has not cost us nothing. But surely mystery there must be if the world is, as we think it, the work of an infinitely wise and good God and we His faulty and sinful children. It is enough if we knew that all mystery is a mystery of surpassing wisdom and goodness, that it arises not because He is lower, but higher and better, than we.

THE EVANGELISTIC SERMON.

By the Rev. Andrew W. Blackwood, D. D.,
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Fashions in preaching tend to change. In evangelical circles fifty or seventy-five years ago the minister often preached to the unsaved. Spurgeon, for example, was a pastoral evangelist. The minister who lectured on the Beecher Foundation at Yale was almost certain to stress evangelistic preaching. Phillips Brooks devoted his final lectures to the subject, *The Value of the Human Soul.* When busy pastors got together for friendly conversation ere long they would begin to talk about their plans for winning the lost.

In the past few decades, especially since the beginning of the World War, the situation seems to have changed. The leaders of the modern evangelical churches seem to have been trying to discover an acceptable substitute for the old fashioned gospel of redemption. Some of them experimented for a while with the Social Gospel. That did not produce all of the fruits which they expected and so they turned to Religious Education.

That likewise proved disappointing as an end in itself and so they are taking up Public Worship. In some places they are experimenting with Psychiatry.

All of us believe in the Social Gospel, in Religious Education (of the sort which the brethren teach at Richmond and Louisville) and in Public Worship. We wish that our Presbyterian churches would give each of these vast subjects its New Testament emphasis. At the same time we should give its own large, distinctive place to Evangelism, both personal and pastoral. "This ought ye to have done and not to have left the other undone." I do not refer to professional evangelism, although I believe with J. Wilbur Chapman at Montreat: "Professional evangelism of the right sort is good; pastoral evangelism is better; personal evangelism is best of all."

The hope for evangelism seems to rest largely with the local pastor and his people. In a brilliant book, *From Faith to Faith,* written in 1933 to explain why he has become a Romanist, Dr. W. E. Orchard says that in Great Britain professional evangelism is largely a thing of the past, partly because of "its undisguised commercialism," "studied hypnotism" and other improper uses of mob psychology (p. 29). Such words scarcely describe the sort of professional evangelism which we associate with Dwight L. Moody, J. Wilbur Chapman or Gipsy Smith, Jr. But even in America, the home of its birth, professional evangelism seems to be losing its power. What is taking its place? In the average community, Nothing!

In this same chapter Dr. Orchard says that the only Christian churches yonder which now engage in evangelistic preaching "missions" are the High Anglican and the Roman Catholic. If one may judge by the sort of stuff which comes from New York City over the radio on Sunday afternoon the situation on our side of the water is even worse. In the five o'clock services broadcast under the auspices of the Federal Council of Churches of Christ in America—thus being financed partly by Presbyterian money—one almost never hears an evangelistic note or anything else that is distinctively Christian. Any one who questions the statement should read the volume of radio

sermons recently published by Dr. Harry Emerson Fosdick under the title, *The Hope of the World.* This volume contains his sermon on *The Peril of Worshipping Jesus.*

If one turns away in sadness of heart, exclaiming, "They have taken away my Lord and I know not where they have laid Him!" all that one needs to do is to wait for the next hour when Father Sheen of the Roman Catholic Church is the preacher. Here is no humanized "sweetness and light," beautifully camouflaged to conceal the comparative absence of Biblical truth. Here is a Romanist telling exactly what he believes, and why, in order to win converts. From the point of view of the Roman Church that preaching is admirable. The literary style and much of the subject matter make a strong appeal to many of us who by birth and choice are loyal sons of the Reformation. Why is there no such authoritative, winsome presentation of what the Protestant Church believes? The Romanist would reply that the Protestant Church has ceased to believe or to preach the only gospel which can save.

Even stranger is the fact that evangelistic preaching seems to be rare in many a local Presbyterian pulpit. A missionary in the Philippine Islands, who tries to preach evangelism every day, was astounded to hear a theological professor say that after sitting in the pew somewhat regularly for a number of years he can count on hearing one evangelistic sermon in four years. If that experience seems unusual make inquiries among your thoughtful friends who sit regularly in the pew. Ask them how often their pastor preaches an evangelistic sermon. Better still, look over your sermons for the last four years—especially your sermons for Sunday morning—and see how many are definitely evangelistic. I mention Sunday morning because in many a congregation that is the best time for evangelistic preaching.

The longer a man is in the ministry the greater is the temptation to substitute something else for the preaching of the gospel to the unsaved. Time would fail me to discuss the reasons for such a falling away from the ideals of the New Testament. Perhaps the pastor becomes so concerned with the causes that he loses sight of the Cause. Perhaps he is ready to exclaim

with a certain busy young pastor, "How can I ever preach an evangelistic sermon when I never have an unsaved person in the pew?" Be careful, my brother! How do you know that every person present last Sunday morning was consciously and gladly a child of the King? It is your business and mine to preach the gospel. If we did that and trained our people to do personal work under pastoral leadership, the unsaved might feel more at home in the house of God. Remember too that this sort of preaching greatly delights the hearts of the saints.

Last year in our Seminary Chapel one of our professors preached a simple evangelistic sermon about the God of Jacob, with the emphasis on God. The undergirding doctrine was the grace of God, who is never ashamed to be called the God of a bad man such as Jacob. The sermon was in no wise remarkable but it showed the possibility of preaching the gospel to men who have already accepted Christ. One of our professors said that during the sermon, as he looked down into the pit from which he had been digged by the grace of God, he felt the shivers running up and down his spinal column. According to a well known professor of English in the University of South Carolina, such shivering shows that the preacher is striking home to the heart.

Why is such preaching far from common? The causes are in the pulpit and not in the pew. Doubtless these causes lie deep, some of them in that mysterious realm known as the subconscious. Perhaps we who are orthodox have unintentionally yielded to the spirit of our age and have begun to be uncertain about the deadliness of personal sin and the reality of redeeming grace, about the necessity of the new birth and of being a Christian before uniting with the church, about the possibility of sudden conversion and of any sort of conversion among adults, and about many another Christian truth which set the hearts of the Apostles afire with evangelistic fervor.

To come closer home, many an evangelical pastor is familiar with the teachings of modern Psychology and has begun to question the warrant and the value of the evangelistic sermon. He thinks of it as an ill-prepared, rambling harangue,

highly emotional and sometimes semi-hysterical, with many a lurid illustration and not much else,—all calculated to sweep the unsuspecting hearer off his feet and into the membership of the visible church, without any understanding of what he is doing, or why. Surely there is in the Presbyterian Church today no welcome for that kind of mad emotionalism. But fortunately there is in the New Testament, notably in the Book of Acts, a far different type of evangelistic preaching.

The true evangelistic sermon is one that brings the unsaved hearer face to face with Jesus Christ as the Son of God and moves upon that hearer to accept Him as personal Saviour and Lord. In keeping with the wise counsel of James Denney (*Studies in Theology,* p. 154), the evangelistic sermon deals largely in present tenses. The appeal is to accept Christ, here and now. The prevailing spirit of such preaching is that of persuasiveness; the dominant note is that of urgency. In the well known language of William James, the option is living, forced, momentous. That was the way in which Moody preached, especially after he learned the folly of suggesting that the decision be postponed.

On Sunday evening, October 8th, 1871, Moody was preaching to a vast throng in Chicago. In his sermon he brought his unsaved hearer face to face with Jesus Christ; in closing he suggested that his hearer go home, pray about the matter and come back a week later to take his stand for Christ. That night the Chicago fire swept over the city and Moody never again addressed that assembly. Twenty-two years afterwards when he was preaching at the World's Fair he related the experience and testified that never again had he suggested to an unsaved hearer the postponement of the decision for Christ. "Now is the accepted time!"

Let us look more closely at this kind of sermon. Naturally it assumes many forms. "Where the Spirit of the Lord is, there is liberty." Amid such wholesome diversity three facts shine out.

1. The Evangelistic Sermon is Always Biblical.

Sometimes the text is from the Old Testament. Without resorting to the outmoded method of allegorizing, one can use the narrative about the brazen serpent (Num. 27:9 and John 3:14, 15), about the leopard and his spots (Jer. 13:23) or about the healing of Naaman (II Kings 5:13). In any such sermon one should stress the divine more than the human and preach from the point of view of the New Testament. Sooner or later one should bring the unsaved hearer face to face with Christ and His Cross. One ought to think of many a modern man in terms of that Syrian warrior, who was trying to work out his own salvation by the use of money, of influence, of red tape, of "the pomp, the pride and the glorious circumstance" of worldly estate—by every means except simple, old-fashioned obedience to God. Such a man needs to hear from the pulpit the voice of the servant of the Most High, "If the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then when he said to thee, 'Wash and be clean?' "

More frequently the evangelistic sermon is from one of the Gospels. Next winter when the International Lessons are based on the Life and Letters of Peter the young pastor who plans for the rotation of crops is likely to devote the period between Christmas and Easter to sermons from Matthew or from Luke. At Christmas time he has a number of golden opportunities to preach the gospel that saves. Such sermons bring joy to people who wish to hear the old, old story in its original setting. For example, there is the Christmas message about sin (Matt. 1:21), and yonder is the material for a short series of fascinating evening sermons about the gospel message of the Christmas hymns.

In preaching from Luke on successive Sunday mornings the difficulty is to decide what to omit. The wise young pastor gives the preference to what is likely to interest the folk whom he is trying to win. If he is appealing to business men and women harassed by the cares of this world and the deceitfulness of riches, he may deal with the conversion of a business

man (Luke 19:1-10). If he labors in a rural parish he may well take up the three parables in the fifteenth chapter of Luke with their three-fold message about the joy of finding the lost. In any case the young artist is careful to keep the Lord Jesus in the center of every picture and to bring the hearer face to face with Him as personal Saviour.

Still later in the year one may well turn to the Book of Acts, the best book ever written on the subject of Evangelism. Here again the Living Christ is the center of every sermon; face to face with Him is the Ethiopian eunuch (Acts 8:35), the business woman whose heart the Lord opened (16:14) and the jailer who cried out, "What must I do to be saved?" (16:30, 31). Did you ever go into the pulpit prepared to answer that sinner's question? Strange to say, the answer is not easy. Perhaps that is why we often devote the major portion of such a sermon to the question or even to the background. Some of us need to learn why J. Oswald Dykes says that the evangelistic sermon is always Biblical but not as a rule closely expository (*The Christian Minister and His Duties,* p. 226).

Fortunately the sermon can be Biblical in spirit and in substance without being expository in form. In any case, as Spurgeon used to insist, it is often the text and not the sermon which brings the hearer to Christ (cf. Isa. 55:10, 11). One time when Moody was preaching in St. Louis he deliberately repeated his text nine times, "Believe on the Lord Jesus Christ and thou shalt be saved." In the city jail a hardened criminal named Valentine Burke read that sermon as reported in the daily newspaper and because of that oft-repeated text he accepted Jesus Christ as his Saviour. In the course of years he became the treasurer in the office of the sheriff and there he was intrusted with sums of money as large as $60,000.00. The change in his appearance was so radical that Moody used to display in public two photographs: one, taken in jail, showed Burke the sinner; the other, taken seven years after his conversion, showed Burke the Christian. No person in the audience could have guessed that the two pictures represented the same man. Moody insisted that they did not: "If any man be in Christ he is a

new creature; the old things are passed away; behold all things are become new" (II Cor. 5:17). And yet some of us question the possibility of adult conversion! We ought to saturate our souls and our sermons with the Book of Acts.

II. The Evangelistic Sermon is Usually Doctrinal.

Practically every sermon should have a doctrinal core. "The Scriptures principally teach what man is to believe concerning God and what duty God requires of man"—that is, doctrine and ethics. What else can we preach, then, if we preach from the Book? And yet we seldom think of the evangelistic sermon as doctrinal. Doubtless our estimate of current preaching is correct, but it would not apply to the sermons of the masters. Here, for example, is a volume by Spurgeon, *Twelve Sermons on the Plan of Salvation.* Every sermon is evangelistic and every one is doctrinal. Here is a similar volume by Moody, *Twelve Select Sermons.* Every sermon is evangelistic and eight of the twelve are chiefly doctrinal. One of the refreshing signs of the present Barthian emphasis is the trend towards old-fashioned, objective doctrinal preaching.

In the evangelistic sermon the two great doctrines are sin and salvation, which appeal "in living characters." In the Scriptures, as in daily life, sin and salvation are facts of human experience and of divine grace (Isa. 1:2-18) and not bloodless abstractions drawn from dusty books. The evangelistic preacher must make sin seem as hideous as it really is, and do so by bringing the sinner to the foot of the Cross. One of the most successful pastoral evangelists in the Presbyterian Church, U. S., reports that the most gratifying evangelistic ingathering in his experience came after he had preached a series of Sunday morning sermons on the Ten Commandments as interpreted in the light of the Cross.

The other doctrine, which looms still larger than sin, is salvation through personal faith in the Lord Jesus Christ. Sometimes the approach is from one point of view and again it is from another, but it is a safe rule that before the end of the

hour of public worship the minister ought to bring every unsaved hearer face to face with Jesus Christ as personal Redeemer. What other message has the Christian church for the man or woman who is "consciously wrong, inferior and unhappy" because the heart is not yet right with God? In the words of the Rev. Dr. James Reid, perhaps the ablest Presbyterian preacher in England, "A ministry which is not a converting ministry, turning men and women individually to God, has failed in its most vital task" (*In Quest of Reality,* p. 21).

As an object lesson in such preaching turn to William M. Taylor's sermon, "Christ before Pilate—Pilate before Christ," in his well known volume, *Contrary Winds and Other Sermons.* In the hands of an ordinary preacher, Pilate would occupy the center of the picture, but not when Taylor is the artist. He shows how Pilate, like many a man today, imagines that he is judging Christ, whereas Christ is judging him. Such preaching ought to draw the unsaved hearer to the foot of the Cross, there to lay down his burden of sin and shame, to receive pardon and cleansing from his guilty stains and grace for holy living.

Directly or indirectly the evangelistic sermon presents Christ as the Son of God, the Christ of the Cross, the only One who is worthy to become the Lord of heart and life. In my own experience as a pastor the most memorable evangelistic ingathering came after a series of Sunday morning doctrinal sermons from the Gospel of John, culminating in a sermon on the deity of Christ (John 20:30, 31).

Now and again the pastoral evangelist, like his professional brother, should bring his unsaved hearer face to face with Christ as his Final Judge. When I was still a comparatively young pastor and was about to go to another field of labor a loyal ministerial friend told me that while he had enjoyed my preaching he felt that I had too largely ignored what W. M. Clow calls "the dark line in God's face." I still thank my friend for his faithful wound. As a young preacher I was too much a child of my age. From even a casual study of the preaching of the Prophets, the Apostles and the Lord Jesus Himself I should

have known with William Booth that I am called to preach damnation with the Cross in the center of it (cf. II Cor. 5:11).

John Ker used to tell his students that there are three places to which every preacher must bring his people again and again: to Mount Sinai, where they hear the Law of God; to Mount Calvary, where they see the grace of God; and to the Great White Throne, where they tremble before the majesty of God. One way to do such preaching is to take up the Parables of Jesus, now in Matthew and again in Luke. Not all of the parables are directly evangelistic, but many of them, both about the Kingdom and about Grace, afford rare opportunities for presenting the claims of King Jesus. For example, there is the parable of the rich fool, a term which many of us hesitate to apply to a man who was much like ourselves.

In the olden time there was at the royal court a jester who was dear to the heart of the king. Calling the jester into the royal presence the king said with a playful smile, "Fool, here is a golden scepter; keep it until thou findest a greater fool than thyself." The jester accepted the gift and kept it close to his heart both day and night, for he dearly loved his king. After a while the king lay down to die. When he had said farewell to the members of the royal household he asked for the jester, who came in quickly, bearing the golden scepter.

"Fool, I must say farewell!" "Whither art thou going, Sire?" "Fool, I do not know!" "When wilt thou return, Sire?" "Never, Fool, never!" "Art thou ready, Sire?" "No, Fool, no!" "How long hast thou known about this long journey?" "For many a year, Fool, for many a year!" "Here, Sire, is thy golden scepter. Thou didst tell me to keep it until I found a greater fool than myself. I may be a fool; I am; but if I knew that I had to go on a long journey, never to return, I should begin at once to prepare." A little later the king died, his eyes open with a ghastly stare fixed upon that golden scepter, the emblem of his folly. "Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?"

III. The Evangelistic Sermon is Difficult to Prepare.

One reason why there is comparatively little evangelistic preaching is because many a minister does not know how to prepare this sort of sermon. Any evangelical seminary which is wise enough to learn what its older alumni think about its curriculum will find that many of them blame the professor of homiletics, or some of his brethren, for not training them how to preach two difficult sorts of sermons: the expository to edify the saint and the evangelistic to reach the sinner. In the words of the late William O. Thompson, President Emeritus of Ohio State University: "If there is anything the matter with the modern world, the fault is largely at the door of the church; if there is anything the matter with the church, the fault is largely at the door of the ministry; if there is anything the matter with the ministry, the fault is largely at the door of the theological seminary." Brethren, pray for us!

How then shall the busy pastor prepare his evangelistic sermon? If I were being technical I should refer to the four different sorts of folk whom we ought to be winning for Christ and the church (cf. Chas. R. Zahniser, *Interchurch Community Programs,* N. Y. 1932, pp. 135-145), but since my purpose is practical let me simply refer to Harold Begbie's *Life of William Booth,* (vol. II. p. 206), where that remarkable man tells how to preach so as to win men for Christ. By watching an older minister Booth learned that the essentials are three.

One essential is directness of aim. "Every word and movement indicated that he (the older minister) was determined to bring that audience, old and young, into harmony with God, that very night." A casual study of evangelistic sermons by Charles Haddon Spurgeon or John McNeill shows that such a preacher depends largely upon the rifle and not the shot-gun. John Kelman says that a friendly old man contrasted his sermons with those of the evangelist in the tent nearby. "In the tent they aye say 'You,' but when ye're preaching ye say 'We!' " Thus Kelman learned that in dealing with the sinner today, as in Nathan's dealing with David of old, the preacher must be direct. "Thou art the man!"

The young preacher does well to set up for every sermon a

lofty goal and then to keep that goal before his eyes throughout the weeks of preparation. "My purpose in this sermon is to bring my unsaved hearer face to face with Jesus Christ as the Son of God and to move upon that hearer to accept Him as Saviour and Lord." Such a purpose guides and restrains in the preparation and in the delivery of every part of the sermon. Especially in the latter part such a purpose impels the preacher tactfully to employ the second personal pronoun and the imperative verb. A preacher who lacks courage to preach directly ought to ask himself how he will feel at the Judgment Day.

Courage in the pulpit appeals to the strong man in the pew. In an address to theological students at Chicago Woodrow Wilson once said: "I have heard a great deal of preaching and I have heard most of it with respect, but I have heard a great deal of it with disappointment, because I have felt that it had nothing to do with me personally. So many preachers whom I hear use the gospel to expound some of the difficulties of modern thought, but only now and again does a minister direct upon me personally the raking fire of examination which consists in taking out of the Scriptures individual, concrete examples of men situated as I suppose myself to be situated, and searching me with the question, 'How are you personally measuring up to the standards which in Holy Writ we know to have been exacted of this man or that?'" (*College and State,* N. Y., 1925, Vol. II, p. 182.)

William Booth says that another essential in evangelistic preaching is simplicity of method. He insists that one employ simple ideas, simple words, simple illustrations. That is the sort of simplicity which one associates with J. Wilbur Chapman, D. L. Moody and Charles H. Spurgeon. Such a preacher calls no attention to himself or to his sermon. In the words of James Denney: "No man can give at once the impression that he himself is clever and that Christ is mighty to save. The power of the Holy Spirit is felt only when the witness is unconscious of self and when others remain unconscious of him. No man is being blessed by the Holy Ghost when his hearers say, 'What an able sermon that was today!' But when we are content to be weak, then we are strong" (*Studies in Theology,* p. 154.)

The chief essential, says William Booth, is dependence upon God for results. Some of us learned that lesson, at least theoretically, from J. Wilbur Chapman. One morning in the old Auditorium at Montreat he told us that when he was called to the pastorate of Bethany Church, in "the poorest district" of Philadelphia, he did not feel equal to such a vast undertaking and so he went across to London to learn from Spurgeon how to be an effective pastoral evangelist. In a few weeks the young minister returned and told his people, as he later told us: "The secret of Spurgeon's power and influence is not in him or in his sermons but in the prayers of his people. Every morning and evening, as well as throughout the day, thousands of earnest men and women are praying for the blessing of God upon the Tabernacle and upon their pastor. Is it any wonder that God has opened the windows of heaven and poured out upon that congregation and that preacher blessings which eternity alone can reveal?" Dr. Chapman found that the plan worked in Philadelphia. Fortunately that source of spiritual power is now available for you and me. (Cf. Luke 11:13.)

Let me bring the matter home to the young minister. My friend, the Lord has honored you by calling you into the highest, the holiest, the hardest work in all of His world. He wishes you to become a pastoral evangelist as well as a feeder of the flock. These are the two ways of presenting the same gospel. He will guide you in preparing your sermon and in preaching it so that the unsaved hearer will see no man, but Jesus only, and seeing Him will find in Him the Saviour, the Lord and Master, the divine Friend and Helper. Meanwhile He is waiting for you to put yourself into His hands. If like Paul you know that you are an earthen vessel (II Cor. 4:5-7), dedicate yourself to Him, just as you are, and He will cleanse you, He will fill you, He will flood you with "the light of the knowledge of the glory of God in the face of Jesus Christ." That is the way to become an effective pastoral evangelist, and thus by His grace to do your full share in meeting the greatest need of the world today.

ACROSS EUROPE'S DIAGONAL.

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From Istanbul (the historic Constantinople) on the farthest southeast of Europe to Britain in the far northwest is a long and an arduous journey. On the fast express train it is nearly two days and two nights to Vienna, and then the journey is little more than half done. On the map the Balkan States give the appearance of a tightly packed bunch of countries, but to the train traveller they seem to have remarkable powers of expansion. But the passage through is so much quicker than in olden time. Then the migrating tribes covered the distance on foot in stages of decades or centuries, instead of the few days now required for the Orient Express. But after the journey's end is reached, all weariness is forgotten. Vivid and still fascinating memories prove it to have been well worth the long days and noisy nights.

But before venturing on the Balkan journey, we braced up our spirits by a few days adrift in the classic northeastern Mediterranean, under the lee of Cyprus, alongside old Rhodes now so popular with tourists, in sight of Crete, and through countless isles of Hellenic and Aegean note. I say "drifted," for we were aboard a Roumanian ship of small capacity and large passenger cargo. No word of English or German was spoken by officers or crew, and we were not born nor reared to Turkish or Balkan tongues. Our sympathies are now ever and unanimously with the deaf and dumb, for we have also felt their inner emotions, having ourselves been reduced to sign language.

All journeys have an ending, even those which head into stormy head winds, and the clear morning of the third day the long stretch of Attic city still called Piraeus lay before us. Piraeus and Athens and the suburbs now have a population of

more than a million. Like Austria with its Vienna, Attica also is little more than Athens. And the bare hills around Athens are a close second to those heights of desolation around Jerusalem. Cities with souls seem to have risen up out of desert ground. No walls, as in ancient days, run from the port of Piraeus up to rocky Athens. Paul once walked those seven miles, more or less, between walls, which hemmed in a narrow lane lined with temples, altars and gods. Now the less godly city has spread its economic arms and legs over the whole surrounding country. One extensive suburban city is built up solely by escaped Smyrna Greeks. That Scythian-souled mediaeval, the Turk, has never considered it a comely and pleasant thing to dwell in unity with Greek and Armenian. The Germans and the Turks have been congenial friends.

The smaller and the nearer worthless a country may be, the more fuss it makes over passports and customs. Those Greek police burned up two perfectly good hours over our unimpeachable American passports. After nine weeks of hard travelling over desert land and rough seas we looked exactly like the photographs in our passports. Identity was unmistakable. Possibly the haggling was due to disappointment over our not being more Insulls. At any rate our hours in the glory that was Greece were curtailed.

But we saw enough. Those ever to be cherished friends, Admiral and Mrs. MacDougall, had forecast and discounted our difficulties. They had guide and car awaiting us at the wharf. Ancient amphitheater and modern stadium, peerless Parthenon and modern monuments, temple of Theseus and temple of Jupiter, market and water clock, and Mars Hill and other historic and classic spots were found to tally well with their broadcasted pictures, and we added our "O. K." The Acropolis was not the most extensive nor the best preserved nor the most artistic group of ruins of all those which we saw. The pyramids and Karnak and Petra and Baalbec are vaster and more challenging. And yet the Parthenon has its own appeal in its chaste Doric beauty and the fine proportions of every part. It was a pathetic appeal too, for it stands there as witness in its

ruin to the failing and fallen efforts of a people to reach their high ideals; failure, because they had only the outer and lower urge of sense and not the inner light of God. More beautiful in every way—in art, in spirit, in purpose—than all the temples of the ancients, now gaunt skeletons of glory gone, are the great cathedrals of the Christian faith. The soul of music and the heart of faith and love, which fill these latter, were alien to those "classic" tomblike temples of the past. In fact, the adoration of Old World ruins has been sentimentally overdone. They are indeed very interesting, but all they were built for, like themselves, is now ruined and gone, thank God!

After Athens came Instanbul. As our little ship plowed its way eastward toward the point of Sunium, the whole Athenian group of towns looked their very best, distance having its own enchanting ways. We were careful to bring away with us no Athenian money, for no other nation wants it. With American sources cut, Greek finances are in a bad way. In consequence living is quite inexpensive, much more moderate and much more charming than on that barren isle Majorca. Even our tardy steamship Darcia steamed too fast around Sunium and along the Euboean coast and through the Aegean isles. The ideal cruise in those isles of song and story would be in loitering yacht or tacking sailboat. Coming out from Piraeus we were conscious of the nearness of Salamis, and Pericles' "walls of wood." Passing up the Euboean coast the breath of Thermopylae was in our nostrils. We had a sort of soul-sense that Marathon was near us.

Our boat entered the Dardanelles in the early morning. At the very brink of day, before the "horns of the morning" were piercing the eastern sky, we were on deck to feel the touch of two continents, so near to each other in space but so far removed in all else. The hillsides still bristle with obsolete forts and guns, with here and there some memorial of Turkish glee and British disaster. Gallipoli is still there, but useless now to Turkey and her German ally. It was a beautiful morning's sail, broadening out into the sea of Marmora, which in turn narrows down to the Bosphorus and the group of cities which

make Istanbul. The approach to old Constantinople is the visitor's best and most satisfying experience of it. For with the peace adjustments which followed the Great War, it ceased to be the capital of a great empire, and now Kemal Pasha is too busy, in the new Angora capital, with Asia Minor affairs, to take thought for Istanbul. An air of depression and many evidences of increasing dilapidation are present everywhere. Saint Sophia is dingy and unkept and needy of repair. The Blue Mosque is in better state, possibly because comparatively new. Even the new fountain in front of this mosque for ceremonial cleansings, erected by the former Kaiser as a memorial of his too previous triumphal procession through the East, is much in need of patching. There is not enough of Moslem money, or energy, to cover over Justinian's frescoed crosses in Saint Sophia, which are coming clearer and ever clearer into view through the Moslem gold lacquer or varnish. Those crosses are tokens of what Istanbul ought to be, or possible prophecies of what it may be. The Turk ought not to be there. Long ago he forfeited his moral right to it. It should be a European city, and Saint Sophia again a church of the Living God. Within recent months the welcome news has come that the Moslem varnish is being removed, and that the ancient Christian art will again appear in its own lines, and with the old message of faith and devotion.

After a day and a half, in which our chief misfortune was to miss the Museum, the best for archaeological treasures in the East, but closed for nearly a week of Moslem holy days, we were not otherwise regretful at leaving a sad and disintegrating city. But it is not easy to leave that town. A cluster of ignorant and ill-meaning officials block both entry and departure. We had no goods of taxable nature and there was no ill report about us; nevertheless we lost a full half-day getting by inspectors coming and going. That may be revenge for some American customs idiosyncrasies. But Istanbul poorly repays the troubles uselessly caused tourists. And just one other word: if travelling in the Mediterranean, let Roumanian boats go by and make sure that you embark in a good American or

British or Italian bottom. Japanese boats, too, are making a brave bid for tourist Mediterranean travel, which may account, in part, for the rapid acceleration in speed of Italy's anti-Japanese policy.

Both Athens and Istanbul have become popular winter home resorts for American families whose income securities, once so productive, have now shrunken to dwarf proportions. Exchange is favorable, rents are low, and living expenses greatly reduced. One can linger in classic shades or bask in far-famed sunshine at lowest outlay.

We knew little of Bulgaria, but we were confident it would be an improvement over Turkey. When daylight came, for we had gratefully farewelled out of Istanbul at nine p. m., we found ourselves in interesting agricultural scenes, a wide, fertile, well tilled valley between snow-tipped mountains. The route through the Balkans is the trail which was followed by migrating nations in Greek and Roman and early Christian centuries. They left tokens of their presence in the mixed racial character of the people. The Bulgarians show the Asiatic strains of origin, while Roumanians to the north of them claim and show Roman strain and type. The Jugo-Slav is both Slav and much besides. The Hungarian, notwithstanding the evil implications of his name, is the highest type of them all.

Bulgarians and Jugo-Slavs are good farmers, as well prepared and kept fields, neat farm houses and cleanly villages showed. We began now to see husky farm horses instead of tiny donkeys and half-grown oxen, although the real ox, of much larger dimensions than the tiny breed of Palestine, is universal in Europe. Bulgarians are much given to fruit culture, and to rose farms, to supply Paris with raw material for her attar of roses. Bulgaria and Jugo-Slavia are given to great and countless flocks of sheep. Palestine's black goats and infrequent flocks of sheep are not in the Balkan class. Would you see the real shepherd and his flock, visit Bulgaria.

With Hungary came beautiful scenery and wonderful farms. The mountain pass from Jugo-Slavia out into the Hun-

garian side was a succession of magnificent cliffs. The farther one journeys from the eastern lands, from Palestine and Syria and Turkey, the more substantial the people and their homes become. Hungary is a land of sturdy people and spanking horses. Every yard of ground is cared for, and improved farming machinery is in general use. Sheep have given way to large cattle and thoroughbred horses. Farmers live in villages of well built houses, each with barns and spacious barnyards in the rear, incomparably above the miserable mud and rough stone huts of Palestine villages.

A day in Budapest, Hungary's capital, was compensation for the long, hard trip. Europe has no handsomer city. Its streets are broad and clean, its buildings are of stone, of finest art as well as substantial construction. The Danube, with well protected banks, runs through the heart of the city. Many of the handsomest buildings face the river front, chief among these being the Parliament Building, more beautiful than any other in the world. On the hill just across the river stands the handsome royal palace, now the residence of the Regent, Admiral Horthy, who in reality exercises the functions of a king. Neither Hungary nor Austria has lost its kingdom character. The royal flags and insignia are still maintained. They are kingdoms waiting for their kings. But Hungary is happy to be freed from her former union with Austria, and will have none of Austria's Hapsburgs to rule again over her.

In Hungary our step became more elastic, because the ground under foot was in large part Presbyterian. The Reformed Church has a membership of a million and three-quarters, five thousand of whom are Jews. This number does not include the seven hundred and fifty thousand who were cut off with Transylvania when it was unfortunately bestowed, after the Great War, on Roumania. Admiral Horthy is of the Reformed faith.

Vienna also is handsome, being like Budapest royally built. But Austria is poor and cannot keep a spotless front like Hungary. Her old palaces are deserted now of their royal glory, many of them now being museums or exposition buildings. In

one of these are still preserved the royal crown jewels of sovereigns of the Holy Roman Empire, from Charlemagne downward. In Hungary and Austria we began to have an "at home" feeling. People were hospitable and smiling. A backshish hand was not held out for every little favor done or question answered. We were happy to be among those we understood, and who understood us. We were in civilized lands. The lands of the Near East may be ancient, but they are not civilized. To be frank and honest, their natives are just inferior races and peoples. It was a blessed relief to escape from their dirt and filth and beggary and dishonesty into clean and civilized lands. The contrast made our hearts go out in love to those wholesome Christians of Budapest and Vienna. God grant them peace, and a goodly part in a Europe of brotherly union!

Munich is now Germany's most cultured and attractive city, the home of painting and sculpture and music and medicine and other arts, not the least among them being the art of fine living. It is the capital of Bavaria, one of Germany's most prosperous states. Nearly every other house in some streets of Munich is an art gallery or a studio. Children run about the streets with musical port-folios or instruments under their arms. Bavaria also wants a king, but being Catholic and jealous of Prussia, it does not want a Hohenzollern.

Just across Bavaria's western border lies that other prosperous German state, the former kingdom of Würtenburg. German agriculture and German general culture seem to come to their highest expression in these two southern states. The whole country has the air of prosperity. Farming is not equalled even by the skill of Hungary. If all Germany is as prosperous as the people of Bavaria and Würtenburg appear to be, there should be no difficulty about meeting international debts. They certainly give the impression of being the best fed people on earth. No unrest nor political violence appears on the surface in Germany. Foreign reports of disorder are exaggerations. The country seems to be more unified than it has been since the firm hand of Bismarck held things together. If Hitler were a man of stalwart make, a great national opportu-

nity would lie before him. His methods may be wrong, but probably there were impelling causes. One hears that corruption in high places and apathy in patriotism were increasing, for which some drastic treatment was required. If Germany can clean her own house without jeopardizing relations to other nations, the world will be so much farther forward.

The University of Tübingen is one of Würtemburg's best possessions. Several of our own graduate students have studied there in very recent years. My able and helpful comrade, Vernon Broyles, concluded his studies with the close of the winter semester and bade Tübingen farewell during our brief stay there. Tübingen's theological student-body is one of the largest in Germany, as its faculty is also the ablest and most conservative. Its leading personality is Professor Karl Heim, a stalwart Christian scholar. May America know more of him! In 1935 he will be the Sprunt Lecturer in Union Theological Seminary in Virginia.

The remnant of our congenial touring party, after comradeship in many lands, broke apart under the shadow of the majestic Cologne Cathedral, Vernon Broyles going to Bremen, there to embark for America, while I turned toward England by way of Holland. It was an altogether new atmosphere of life upon which I came in Holland, a little land an hour across and two hours long. But it is a land of buzzing life, village quickly following village. A few minutes on the electric train rush you from one great city to another. Amsterdam has the finest shops I saw in Europe; the Hague is handsomely built and flanked by Holland's great sea resort; but Haarlem has its charm in the vast fields of Culbous flowers around it. Hyacinths and tulips in all their possible shades and colors were at their best, for example, many a quarter of mile of blue hyacinths passing from one shade into another, a thrill in flowers.

With the English boat at the Hook of Holland came to an end our long diagonal, east-west, of Europe. From Palestine to England twelve countries were travelled, twelve kinds of money used, and ten languages heard, a fair illustration of a broken

and distrusting Europe. That journey southeast-northwest across Europe was discouraging, almost saddening. It left the impression of humanity broken into fractions, not one of which, whether small or great, is satisfied with its present lot. The post-war map of Europe has been drawn in lines which are not geographical nor racial nor logical. Beneath the daily routine of life are restless and dissatisfied rumblings. The map of Europe, as at present remade, cannot continue. It cuts through races; it breeds discontent, the sense of injustice and the spirit of revenge everywhere. History shows that war has always been the logical attempt at a more satisfactory alignment. Certainly diplomacy seems to be impotent. The restraints on renewed war are only fear of its probable havoc, and distrust of each other. Should France attack Germany, Italy can have her own way in the Mediterranean and North Africa. Should Germany attack France, then Italy again has a free hand in the Balkans. Meanwhile Japan capitalizes on this helpless state of Europe to do all her unrighteous will in Asia. The Great War made the world safe for dictators. Europe stands at attention for the rise of a super-Napoleon.

To pass across the Continent of Europe, the Near East and the Far East leaves the disheartening impression that America must face the solid fact of a restless, greedy and war-beset world. Face to face with such reality, the American "pacifist" is worse than an academic idealist: foolishly and dangerously self-deceived, he can only blindfold and mislead others. Dreamland "pacifism" is another of those untimely-born babes begotten of liberalism. A dream with a nightmare ahead—it may be just ahead!

On board, at last, a British boat at the Hook of Holland! A night on the North Sea, and then the break of day in England! A sense of safety and at-homeness diffused itself though one's whole being. Our British relatives are jealous of us, often unfair to us, and slow to realize the potential in the newer America. And yet they are our near kinsmen. Their steady and courageous front against all the threats of Europe and the

perils of the world empire rekindles our admiration. Continental Europe seems on ruin bent. Asia is a mass of threats. Britain and her dominions and the American Hemisphere have now the call to balance and guide this distracted world. They have a kindred mind, almost a common speech, a common faith. May they hear the call! And may Christian love, constructive brotherhood and, best and most of all, the great and only Evangel have their early and blessed way in saving and uniting these dismembered units of mankind!

NATIONALISM AND RELIGION IN AMERICA.

1774—1789.

By Mr. R. Kemp Morton,
Attorney-at-Law,
Charleston, West Virginia.

The subject of this article is the title of an interesting and scholarly book which ably and comprehensively develops the subject.* We do not undertake to review Dr. Humphrey's book in this article but to set down some general observations upon the influence of the Christian sects of the thirteen colonies in developing the national idea and spirit and in making possible the union of the colonies under the Federal Constitution. The great work of John Marshall crystallized nationalism in the federal law. In that law nationalism is still the point of view of the Supreme Court of the United States.

It is not difficult to visualize the situation in the thirteen separate and distinct colonies, each with its own government and general governmental policy, system of money and charter or fundamental law, which latter was later, in some colonies and before union between church and state was not repre-

*Nationalism and Religion in America, 1774-1789, by E. F. Humphreys, Trinity College, Hartford, Conn.

hended, succeeded by a constitution. In Massachusetts and in Connecticut the established church was the Congregational; in Virginia, the Anglican. Both colonies forbade Quakers settling in them and Virginia finally excluded the Puritans within her borders, whereupon they repaired to Maryland.

In Maryland there was the practical and broad toleration of the Calverts who were Roman Catholics; in Rhode Island there was the practical and broad toleration of religious opinion by Roger Williams and in Pennsylvania the broad religious policy of William Penn. In these three colonies, however, we have the personal views of the three outstanding pioneers in the cause of religious freedom rather than the working of a principle which rose to the dignity of a policy of government as expressed in law.

Georgia was settled as a refuge for those suffering from religious persecution, but in the adjoining colony of South Carolina, where the Huguenot influence and that of the Scotch-Irish, was predominant, the Anglican Church was powerful, but there was not much persecution. North Carolina was settled in an atmosphere of unbelief, but later became a strong Protestant colony. There was strong Presbyterian influence in New Jersey. Delaware was influenced partly by Pennsylvania. New York early was attached to the Anglican Church and Presbyterianism was strong in New Hampshire.

In the struggle for independence under the Articles for Confederation a congress assembled in Philadelphia to undertake the management of the war and of foreign relations. Federal power was limited and the supremacy of each colony was zealously guarded. No colony could be coerced by the Continental Congress, a defect which handicapped Washington as Commander-in-Chief of the Colonial Army. While composed of the ablest men in Colonial life, the Congress of the Confederation could do little more than pay homage to the states and depend on them to comply or not to comply with the requisitions made on them as they might elect.

After independence was accomplished, the Confederation was powerless to establish a strong government and no colony

was greatly interested in affairs beyond its own confines except in questions of trade and commerce with the other colonies. It had been necessary to borrow money to carry on the Revolution and the Continental Congress was unable to meet these obligations. The credit of the Confederation in Europe was at a low ebb and the ablest men in public life long feared that the independence and liberty wrested from King George would destroy themselves because there was no power or agency of government in America strong enough to lay a restraining hand upon the asserted liberty of any colony in order to bring about unity of action in foreign and domestic matters, establish a uniform system of coinage and provide for a unified system of defense in case of attack. All sects in all of the colonies with the exception of the Quakers and the Mennonites rendered valiant service under arms in the accomplishment of liberty. It would seem that the sects which did not bear arms, whether they rendered noncombatant service or not, by remaining in the country and accepting the fruits bought with the blood of others, could not, in moral consistency, claim that they had no part in the shedding of blood, which was an inescapable part of the Revolution. The hardships and privations of the military camps and the slaughter of the battlefields of that struggle are part of the heritage of America and all who claim that heritage and seek to enjoy it must assume their portion of moral responsibility for acquiring this heritage, or repudiate the ideals of the government under which they live or desire to live. It has long been an axiom of the common law that whoever accepts the benefits of a course of action must also bear the burdens thereof.

From all this it is manifest to even the casual reader of American history that some influence or power was needed to work upon the spirit of the people who lived in the colonies and thereby show them how best to preserve the liberty which they cherished and about which they were so vocal. Unless this force or power should arise it was the opinion of all observers that what the people enjoyed in the several colonies under the name of liberty would, by the very absence of re-

straint, destroy itself. There had nowhere at the end of the Revolution appeared in the government of any colony a principle which the leaders of public opinion could hope to see accepted in each of the colonies and thus provide the unified restraint always necessary to preserve true liberty.

During these troublous times, however, the great principles of religious toleration later growing into religious equality were at work. In Massachusetts the Congregational ministers were the leaders of political as well as of religious thought. In Virginia the ministers of the Established Church had much influence on the course of government but little or none on public opinion. The ministers of dissenting churches in Virginia exercised a great influence upon the course of political events. Samuel Davies, Presbyterian pioneer of the Presbytery of Hanover, was an ardent patriot. He rendered signal service to the government by his patriotic sermons during the French and Indian Wars. Rendering unto God what was God's in no manner lessened his fidelity to Caesar. There was no dilemma for this ablest of the divines of his day.

As Presbyterianism grew in several of the colonies, because of the sparseness of the settlements and the wide distances of country between them, the need for some form of unified church organization early became apparent to the leaders of this sect. In the working out of the practical aspects of this need for unity Presbyterianism developed the Federal principle before it was written into the fundamental law of the land. By organizing the churches into Synods and the Synods into a General Assembly a practical working demonstration of the principle was given. At the very time when the Convention of 1787 was writing the Constitution in the City of Philadelphia, the first General Assembly of the Presbyterian Church was meeting in that city to consider and debate Witherspoon's plan for the organization of a General Assembly. James Madison, able friend of religious equality, was a graduate of Princeton College. In Virginia he had successfully led the movement which resulted in the disestablishment of the Anglican Church. Philadelphia was not then so large that even a Constitutional

Convention could be oblivious to a great church council being held in the same city at the same time. John Witherspoon's great services in the cause of political freedom were too recent either to be forgotten or to be ignored.

While economic questions originating between Maryland and Virginia, later including other and finally all of the colonies, furnished the initial impulse which resulted in the Convention of 1787, nevertheless restraints on colonial action by any central power were vigorously resented. Indeed it was out of such resentment that the Revolution had sprung. It did not come, however, as the expression of a national spirit but as the expression of thirteen individual opinions. By that time, however, there were present in American life and actively at work principles which were to promote the spirit of Nationalism and make possible a Federal Union.

Since Federal Union came there has been a steady progress of the doctrine of Nationalism as compared with that of States Rights. At times, however, the Supreme Court of the United States has curbed Nationalism in favor of State Rights, but looking at the whole picture of the progress of the United States we see the steady rise of the principle of Nationalism. That principle originated in thirteen separate and distinct colonies, later become States, and is now the great federal principle in the union of forty-eight States and some territories.

No doctrine has been more forceful in extending Nationalism and curbing States Rights than that of the implied powers of Congress under the Federal Constitution. When the decision of the Supreme Court of the United States recognizing the principle of implied powers was first handed down, Madison's record of the proceedings of the Philadelphia Convention had not been made public. Had they been, the doctrine might not have been born, because his record of the proceedings of the Convention showed that it was the purpose of the Convention to bestow no powers on the Federal Government except such as were distinctly enumerated and that the purpose of the Convention was that no implied powers should be enjoyed by that government. Whether Mr. Marshall and his school of

thought would have followed the purposes of the framers of the Constitution or would have done what they did do in construing the Constitution in keeping with what they deemed to be the need of the hour, is a moot question and need not be debated. The doctrine is too firmly fixed in our law to be uprooted save by a revolution in legal thinking.

It is unfortunate that a misunderstanding of the phrase the "separation of church and state" should have resulted in the opinion that the government after disestablishment should have nothing to do with the church and the church should have nothing to do with the government. With the correction of this misunderstanding by a study of the facts of history it may be hoped that the influence of each upon the other will be restored to its proper place and the permanence of our government and institutions thereby made the more firmly secure.

If Nationalism in America does not teach aggression it does teach that unified action under one consistent policy is now the American spirit. And that spirit involves the duty of defending the national heritage. The only influence in the period under discussion which stepped over colonial borders was that of the church. The Presbyterian and Baptist dissent of New England found its way through the intervening colonies into Virginia. Whitefield preached in many of the colonies and his preaching unified the religious movements in these colonies. The church was at work molding men's thinking toward liberty to be secured by unity.

There was no legal force working for union until after the Constitution was written and adopted. The philosophy of Jefferson and of Madison found its way into New England in the interpretation of that document, not in laying the foundation of public opinion which made the colonists of one mind as to the need for a central government.

Because of the great and fruitful labors of the Christian church for Nationalism in 1774-1789, and because of the nature of the problems then existing, some parallels in present day conditions may be found. In finding parallels in conditions we may find parallels in remedies.

If Nationalism in America is less selfish than Nationalism in European countries, certainly European Nationalism is no more selfish than was the Nationalism (provincialism) of Rhode Island in 1787-1791. It will some day appear that Hitlerism in Germany is but the modern counterpart of the Rhode Island spirit of resistance to the Federal Constitution in 1787-1791. In each case the motive of interest is the same, although there was no religious persecution in Rhode Island. Nationalism today is of like selfishness with colonialism in 1787-1791. Some of the speeches of Patrick Henry in the Virginia Convention of 1788 would provoke applause if delivered in the Reichstag today.

The Christian church, then, must duplicate its great work in favor of Nationalism in America by a like great work in the twentieth century in favor of internationalism. Nationalism today is as provincial as the colonialism of 1787-1791 was then provincial. The influence of the Christian church saved the day for Nationalism in America then. The same influence must save the day for internationalism today. The advance from Nationalism to internationalism today is not more radical in prospect today than the advance from colonialism to Nationalism was radical in 1787-1791. The selfishness of no one nation may be allowed to block the way. A free Christian church is as efficient today as it was efficient then to meet and allay prejudice by promoting freedom. It may well happen, now as then, that the ways and means of effectuating internationalism must be left to the politician and lawmakers. But a free church must maintain her glorious position as the leader of the moral forces of Christendom. Our politicians and our lawyers may crystalize but the Christian church creates our moral ideals. As indicating that the journalistic, if not the legal, thinking of our country supports the position assigned to the Christian church, we quote the words of the discriminating editor of a representative newspaper in a State Capital who, not long since, in discussing the international political situation, had this to say:

"Europe wants peace. There can be no peace if it must

wait for the righting of all wrongs and the balancing of all accounts. Only by forgiving and forgetting can peace come—by a new beginning which will not settle old quarrels, but which will forget them in the light of a new day. If great leadership should appear, arousing all Europe to a white heat of enthusiasm for a new day, the seeming miracle might occur.

"It seems, then, that the best insurance against wars—the next one of which might plunge the whole world into darkness—is, broadly speaking, to be found not in heavier armaments, or even in the reduction of armaments, but in a higher moral conception in all our human affairs, both domestic and international. An essential religion, universal in its fundamentals, is the best hope."*

The Universal Religion sought by the editorial philosopher is here; it has been here for more than two thousand years. As a necessary preliminary to acceptance of this Universal Religion, the world must turn back to the philosophy that teaches that there are great laws in every field of human activity—even in religion—and that these laws cannot be breached with impunity. These laws are epitomized in Christ's great and first commandment and in the second which is like unto it. "On these two commandments the whole law hangeth, and the prophets." The leaven of Christian morality will lead all people the way to the Universal and the one international Religion.

*Charleston Daily Mail, Charleston, West Virginia, November 3, 1931.

IMPRESSIONS OF OUR RECENT GENERAL ASSEMBLY.*

By the Rev. George C. Bellingrath, Ph. D.,
Pastor of the Westminster Presbyterian Church, Richmond, Virginia.

One hot summer afternoon several years ago I went to see the New York Yankees play a double-header, at the invitation and expense of a gentleman of Hebrew lineage who happened to be a member of my congregation by the happy accident of being married to a lady of Presbyterian faith. It was my first big-league game, and it was a revelation to me of what baseball really could be at its best. I had something of the same feeling at the Assembly (my first) as I watched the moderator, Judge Sibley, guide the Assembly through all the phases of its work without becoming entangled in any complications which he could not easily handle. In fact, everything worked so smoothly that it all seemed very simple and easy. The moderator conducted himself as one to the manner born, as, indeed, he is. Born in Augusta, Georgia, baptized in the First Presbyterian Church of that city, the birthplace of the church he serves so well, he is now an elder of the First Church of Marietta, Georgia, where he teaches a large men's Bible class. He also lectures before the men's class of the Napoleon Avenue church of New Orleans when his duties as Judge of the Southern Circuit Court of Appeals take him to that city.

This elder who presided so smoothly and justly led the way for the other elders of the Assembly, but they were not far behind. It was a distinct pleasure for those who have been accustomed to sitting in Presbytery and Synod listening to the preachers discuss at long length the questions before the body and wishing that we might get the point of view of the man in the pew to hear the elders of this Assembly take such an active part in the debates. Someone at the Assembly in speak-

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*Meeting at Montreat, N. C., May 24-29, 1934.

ing of the signs of the times made the assertion that most of the great forward movements in the church have come as the result of the active participation and enthusiastic support of laymen. This Assembly was characterized in the lobby conversations as an optimistic, forward-looking Assembly. Perhaps the interest of the laymen was, in part at least, responsible for this attitude.

One matter which claimed the interest and support of many of the elders was the suggestion that the church save money by reducing the number of members in the Assembly or by holding meetings at less frequent intervals. It is easy to see why the elders who are called upon to furnish so large a part of the money for the support of the church in all its activities should be interested in saving some of the approximately $15,000 it costs to hold a meeting of the Assembly. However, if those elders will remember that this is (to use a phrase from their own business world which I dislike to use in connection with the church) a gigantic sales meeting for the denomination where the various causes of the church, from the affairs of the local Sunday school and church to the work of the Foreign Mission Committee at the ends of the earth, are placed before a group of church leaders who return home to every corner of the church to become centers of influence in their own communities, they will realize that fifteen thousand dollars is really a very small expenditure for such a meeting of an organization with an annual budget of more than ten million dollars. The ideas gathered in such an Assembly are carried to every section of our church and are the seed from which comes abundant support for the various church causes and added zeal for the advancement of the kingdom. Several years ago an elder from my own church attended the Assembly and on the occasion of his report to our session we adopted resolutions relative to many phases of the church's work. It is true that many of the things they so enthusiastically enacted were not actually put into practice, but it was worth much more to our own church and to the church as a whole than the small amount of this man's expenses. It

seems to me that the desire to save a few dollars, even in these stringent times, is false economy. There were times during the meeting when I thought to myself that if this were all we had gathered to do, the whole thing was futile; and some time was wasted, to be sure; but such is probably unavoidable in popular representative legislative gatherings. On the whole, however, the money thus spent is wisely spent. This was my first Assembly, and may be my last, but I am sure that some impressions gathered there will make me a far better Presbyterian than I have ever been before and will probably add to my effectiveness in the church for the remainder of my ministry.

Many will hail the appointment by the Assembly of a permanent Committee on Moral and Social Welfare as a forward step, while others will look upon this action as a step into dangerous territory. Both of these points of view were suggested in the meeting of the Committee on Bills and Overtures, of which I was a member, and that committee, under the leadership of its very wise chairman, suggested a program of action which met with the hearty approval of the Assembly. The report of this committee, which was adopted by the Assembly by a large favorable vote, is as follows:

"In view of these overtures (nine overtures from as many Presbyteries and Synods) the Assembly, we believe, should declare its recognition that our day is one of greater and greater need for the application of Christian standards to these problems. The average Christian man and woman generally falls far short of the ideal citizen. There is among us a grievous lack of systematic endeavor for better understanding of current evils and hardships and of proposed remedies. In concerted effort toward effective militancy that our professed moral principles may be realized in public policies and measures we are lamentably deficient.

"Your committee are confident that the desire is widespread and increasing in our communion for the development of some program designed to grapple with that situation. Our tradition is separation of church and state. Our people are resolved to preserve that principle. We feel sure that they are likewise determined upon guiding the churchmen to a more effective citizenship. It seems to us evident that consideration of the subject has not yet reached the point where

our future course can be defined and a program constructed. The Assembly of 1933 first authorized such a committee, later rescinding that action by a narrow vote.

"Your committee therefore recommends that a permanent committee of five, to be known as the Committee on Social and Moral Welfare, be created, its work for the first year limited to reporting a program of scope and attitude for our church to the next Assembly; and that the Virginia Synod report be referred to such committee."

It was appropriate that Dr. Stuart Oglesby of the Central Church of Atlanta was appointed chairman of his committee and that the moderator encouraged those who desired to do so to write to the chairman or other members of this committee making such suggestions as they saw fit. The value of this committee to the church will depend largely upon its report to the 1935 Assembly. We pray God's guidance upon their deliberations.

"When are we supposed to read these reports?" was the question heard very frequently as, one after another, the Executive Committees presented their printed reports, not as voluminous as formerly, it is true, but long enough to take some time to digest. Dr. Fulton answered this question for the preachers by suggesting in his address that much sermon material was contained in his report. The Assembly expects pastors to put before their congregations the great causes of the church from time to time, and I for one am at a loss sometimes for material for such sermons. These reports need not be just so much ink and paper on the neglected shelf of the minister, kept for reference only and seldom opened or consulted. They are really mines of information, giving facts, statistics and interesting incidents about the work of our great Executive Committees. If properly handled this material could be brought in a challenging manner before most of our church members. You may not like to use in your sermons stories of doubtful origin or frankly fictitious just to illustrate a point. If so you will welcome these reports from the fields, especially of Home and Foreign Missions but also of the other agencies, for in them are available to him that hath eyes to see stories that are true and as pointed as those contained in

any volume of sermon illustrations or the imagination of any gifted orator. Let me commend these reports to the preacher who is hard pressed for material to fill out the bones of a sermon on some church cause.

Several things about these reports impressed me. The secretaries were all humbly optimistic and hopeful about the future. Miss McGaughey announced in a very quiet way that the Woman's Auxiliary gave slightly more to budget benevolences this year than last. All the secretaries were more hopeful of the future and several said that the time had now come to strike the note of forward, to stop making comparisons with past glories and press on to broader and finer achievement. Indeed, several of those who have attended past Assemblies said that one of the distinctive features of this Assembly was the cheerful hopefulness and forward-looking spirit of the body.

Optimism is often accepted as a passing evil of youth. The hopeful spirit of this Assembly cannot be charged to the immaturity of the commissioners. One of the things that impressed me about the Assembly was the age of the men who composed it. This observation was verified at the Union Seminary dinner when a roll call by decades was responded to by only two men who had graduated since 1930 and only twenty who graduated between 1920 and 1929, while the large majority came from the classes of from 1890 to 1919, with fifteen who represented classes before 1890. Gray hairs predominated and maturity of judgment was manifest in most actions.

On Friday morning, the first morning of the Assembly, as I approached the Auditorium at Montreat I overheard one of our ministers say to his companion, "Let's go over and sit with those colored fellows." Two of us followed them to the far side of the Auditorium, to that section recognized by all as reserved for colored people. In a few moments I noticed that other commissioners had taken seats in the same section so that the small group of colored delegates were so surrounded by white men that they ceased to be a group apart, as is often the case, but merged into and became a part of the Assembly body. Thus was demonstrated the manner of an approach to our prob-

lem of races. The kindly, thoughtful action of this one commissioner was more effective in bringing our colored brethren into the group than a thousand formal resolutions would have been.

I learned later that some of the white commissioners took it upon themselves to eat at the same table with the colored men in their corner of the dining room. I wonder what the colored men thought of this treatment. I wonder if they were consulted. Now they probably felt warmed in their hearts by this show of friendship, but I remember the puzzled expression on a man's face in a bus in Richmond not long ago. The bus was crowded, many people were standing and only one seat was vacant, the half of a seat occupied by a colored man. A friend of mine sat down beside him saying, "Do you mind if I sit here?" The man was so astonished by this courteous question that it took him some time to stammer out, "No, sir."

The race problem is a personal problem and can best be solved by Christian personalities on both sides. I am wondering if we as a church might not be in a better position to approach the question if our colored brethren met with us in Presbytery and Synod where they could be encouraged to speak to some of the questions at issue. These men were silent at the Assembly, except during the excellent devotional program which they conducted Monday morning, though they voted for each question (in a solid block for the Committee on Moral and Social Welfare). One of these men when approached with a question about being a member of the same Presbytery with the white ministers said, "I wouldn't like that because we'd never get to the Assembly then."

One of the outstanding features of this Assembly, as is usual with such deliberative bodies, was that many things were not done. The chief disappointment to me was that nothing was accomplished in the direction of union with the Associate Reformed Presbyterian Church. There was really nothing that our Assembly could do about the question. The plan of union, which, by the way, left some things to be desired, was before us, but word came that the Associate Reformed Church had

failed to act upon the plan and their attitude made any action by our Assembly a futile gesture. Not long ago a minister said in Presbytery, "At one time I hoped to live to see a union of all Presbyterian bodies into one great church. I no longer hope to live to see that day, but I do hope to live to see union between our church and the Associate Reformed Church." The failure to make any progress in that direction at this Assembly makes even that hope seem too optimistic. It does seem unfortunate that two churches with such nearly identical ideas and ideals, with the same theological constitution and in the same territory cannot agree upon a basis of closer cooperation. Someone suggested that the reason the Associate Reformed Church does not unite with us is that they are so much like us only more so.

Another matter which might have had favorable attention was the report of an *ad interim* committee appointed by the 1933 Assembly in response to an overture from the Presbytery of Upper Missouri that a committee be appointed to study the question of increasing the constructive efficiency of the General Assembly. The duties suggested by the title of this committee are large and comprehensive. The fact that no business of any importance was accomplished by this Assembly until Monday morning and the further fact that in the closing hours business was so rushed as to make it impossible to give careful consideration to the recommendations made to the Assembly by some of our most important committees point to the necessity for doing something to improve the work of the Assembly as a deliberative body. This committee made three recommendations: to reduce the number of commissioners to one preaching elder and one ruling elder from each presbytery, to reduce our appropriation to the Western Section of the Presbyterian Alliance and to eliminate the alphabetical list of churches from the printed minutes. These recommendations were defeated quickly and, to my mind, properly and the work of this committee came to naught. In the last moments of the Assembly resolutions were adopted looking toward improvement in the program of the Assembly next year: to meet a week later, to

meet at night, as this year, and to hold the communion service on Sunday morning rather than the opening night. These were probably steps in the right direction but it seemed to one who was a freshman in the Assembly that much more might be suggested and done to "increase the constructive efficiency of the Assembly as a deliberative body."

In response to an overture from Birmingham Presbytery the 1932 Assembly appointed an *ad interim* committee to study the question of training men for the ministry and reducing the number of theological seminaries. This committee probably grew out of the feeling of some in the church that a change in our present educational program was needed as the result of certain very obvious facts: good roads and easy and rapid transportation, a larger student body in each of our seminaries than in the past, demand for more elective courses and larger and more widely selected library facilities, a smaller number of vacant churches and a tendency prevalent in the present for longer pastorates and fewer changes, the widespread unemployment among our ministers and the failure on the part of some of the graduates of our seminaries to receive a call to any field of service, and the financial condition of some of our educational institutions. At the Assembly last year this committee asked to be continued. The report presented to the Assembly this year indicated that the committee had worked faithfully and tried hard to make constructive suggestions for the improvement of our theological education and to relieve the church of unnecessary financial burdens. The first part of the report, "Training Men for the Gospel Ministry," was adopted without much debate.

The debate on the second part of the report, a "Plan for Reducing the Number of Theological Seminaries," took an unfortunate turn at the outset but it was soon evident that the Assembly was of one mind. When the vote came it was unanimous for the adoption of a substitute motion to receive the report of the committee as information and to leave this matter where it properly belongs, in the hands of the Seminaries and their supporting Synods. We are still faced with the question

of better training for our ministers at reduced expense to the church. We cannot but hope and pray that those whose business it is to take action on this matter will keep the question alive until some satisfactory solution is achieved.

There seems to be abroad in our church a spirit which, to say the least, is unfortunate. As evidence of this I cite the way in which the time during the business days of the Assembly was divided. The two days given over to discussion of business were occupied too much with discussions of theology and orthodoxy, or, rather, unorthodoxy. As I listened to some speakers enumerate the dire results of heresy my heart said, "Amen," but my mind raised the question, "Just where are these heretics?" They were certainly not at Montreat. I have been a member of three Presbyteries in as many Synods of our church and I have not seen them there.

If it is heresy to be willing to have fellowship with other Christians who do not agree fully with my own point of view, as some in their debate on the Federal Council of Churches seemed to indicate, then I myself am a heretic, for I found the most joyous fellowship at Montreat with men who appeared to differ very radically from me in their conception of what a Christian is and of what Christian fellowship consists. One of the newspaper reporters was quoted as saying that of all the assemblies and gatherings he had visited our Presbyterian Assembly was the bitterest in debate. So be it. Anyone who was present can sympathize with his assertion. When the debates were over, however, and the matters settled all show of bitterness vanished and the finest spirit of Christian brotherhood manifested itself.

If I were asked to give the one impression which above all others I have brought away from the Assembly I would say that this meeting showed very convincingly that we have never learned the central truth of the Protestant Reformation. I do not mean that we need a new reformation nor am I in sympathy with that point of view. We simply need to understand and accept the principle which the Reformation brought to light, namely, that every man has a right to worship God ac-

cording to the dictates of his own conscience. We need to remind ourselves again that it is impossible to fit all men into the same mental or theological mold and in all modesty and Christian humility to confess that we are not the only ones who may be right about everything under the sun.

With all these sophomoric criticisms from the pen of an altogether too immature observer in mind, however, it was a wonderful meeting and will be worth much in the life of our church during the coming year. It will be worth more in actual cash to our churches and church causes than the expenses of the entire body, not to mention the strengthening of spirit and broadening of vision that will result. As an educative force in the lives of those who attend its sessions I look upon the Assembly as our most efficient educational institution. I hope I shall have the honor of again being a member of an Assembly. I shall certainly attend other sessions when the opportunity offers itself.

KEEP UP YOUR READING.

Books Available to Out-of-town Borrowers.

In the April issue of the REVIEW appeared the first sections of a selected list of books for the student of Christian Sociology, together with the announcement that the remainder of the list would be presented in this issue. The list is continued in the following pages but shortage of space has prevented the completion of the bibliography as promised. The final sections, embracing books which treat of International Relations, The State, and the Family, will appear in the October number of the REVIEW. Readers wishing immediate access to the concluding sections will be supplied with typewritten copies upon application to the Librarian, Union Theological Seminary, Richmond, Va.

For regulations governing extension loans the prospective borrower is referred to the former issues of the REVIEW, or, lacking these, he may secure a copy of the regulations by directing a request to the above address.

A LIST OF BOOKS FOR THE STUDENT OF CHRISTIAN SOCIOLOGY.

(*Continued*)

SELECTED AND ANNOTATED BY PROF. W. T. THOMPSON.

INDUSTRIAL RELATIONS.

Armstrong, B. N. *Insuring the Essentials; Minimum Wage, Plus Social Insurance—a Living Wage Program.* New York, Macmillan, 1932.

"Possesses the two great merits of a comprehensive viewpoint and a wealth of factual data".—Am. Econ. R.

Berle, A. A. *Modern Corporation and Private Property,* by A. A. Berle, Jr. and Gardiner C. Means. New York, Macmillan, 1933.

"This study of the recent trends in corporate development in the United States is based upon data from the two hundred largest non-banking corporations in the country."—Preface.

Beveridge, Sir William Henry. *The Causes and Cures of Unemployment.* London, Longmans, Green, 1931.

The author of one of the major studies of unemployment puts the gist of the matter from the British angle into six radio talks comprising this slender book.

Beveridge, Sir William Henry. *Unemployment, a Problem of Industry.* London, Longmans, Green, 1930.

An old classic brought up to date. Stimulating, suggestive.

Colcord, J. C. *Emergency Work Relief* . . . New York, Russell Sage Foundation, 1932.

"A survey of work relief as practiced in twenty-six representative communities of the United States, and a discussion of the problems inherent in setting up a program for that sort of relief."—Book Review Digest.

Dahlberg, A. O. *Jobs, Machines and Capitalism.* New York, Macmillan, 1932.

"The author's thesis is that a drastic shortening of hours of labor, resulting in a continuous labor scarcity, would constitute an effective solution for the ills of our capitalistic system."—Book Review Digest.

Dunn, R. W. *Labor and Textiles,* by R. W. Dunn and Jack Hardy. New York, International Publishers, 1931.

"A study of labor conditions in the cotton and wool industries in the United States . . . It is particularly valuable because it discusses the Southern mills and the Northern mills together."—Book Review Digest.

Heer, Clarence. *Income and Wages in the South.* Chapel Hill, University of North Carolina Press, 1930.

"Gives a panoramic picture of present-day Southern economy in which the industrial problem is set forth in relation to its agricultural background." Publisher's note.

Laidler, H. W. *Concentration of Control in American Industry.* New York, Crowell, 1931.

"Describes the rise and growth, particularly since the war, of the great corporations, combines and mergers in the fields of natural resources, public utilities, manufacturing, banking, retail distribution, and agriculture." Book Review Digest.

Levin, Jack. *Power Ethics.* New York, Knopf, 1931.

"The activities of the public-utility corporations in the United States are here described for the man, who is neither an economist nor a legal expert." Publisher's note.

Mitchell, G. S. *Textile Unionism and the South.* Chapel Hill, University of North Carolina Press, 1931.

"This book of only 92 pages covers the entire history of the Southern textile union movement from 1888 to 1930 . . . The author gives his conclusions in a few pages which consist of a list of the factors favorable and unfavorable to the movement in the South." J. Pol. Econ.

Pratt, G. K. *Morale; the Mental Hygiene of Unemployment.* New York, National Committee for Mental Hygiene, 1933.

That we may "understand a little better what goes on in the minds of men and women who lose their jobs and why these people do the things they do and say the things they say." Introduction.

Rhyne, J. J. *Some Cotton Mill Workers and Their Villages.* Chapel Hill, University of North Carolina Press, 1930.

"The result of a personal, first-hand study of 500 families, selected in a way to make them representative of North Carolina mill villages." New York Times Book Review.

Ross, M. H. *The Machine Age in the Hills. Conditions in Kentucky and West Virginia coal fields.* New York, Macmillan, 1933.

A careful, candid, impartial and thorough work.

Tawney, R. H. *Equality.* New York, Harcourt, Brace, 1931.

One of the best reference books on the working of the so-called dole system in England and other efforts of the state to raise the national standards of living.

Tawney, R. H. *Religion and the Rise of Capitalism; a Historical Study.* New York, Harcourt, Brace, 1926.

This is the essential book for one who would understand the relation of religion, from the Reformation through the Puritan period, to the development of capitalistic theory and practice. The extended study of Calvin's relation to this movement would be especially interesting to readers of this magazine.

Tippett, Tom. *When Southern Labor Stirs.* New York, Cape and Smith, 1931.

Sympathetic to labor and its aims in the recent and future struggles in the South.

Todd, A. J. *Industry and Society; a Sociological Appraisal of Modern Industrialism.* New York, Holt, 1933.

"A scholarly analysis of the machines' effect on men . . . This is a book of facts, wisely leaving the reader to his own conclusions." Book Review Digest.

Watkins, G. S. *Labor Problems.* New York, Crowell, 1929.

"The most inclusive and illuminating list of short historical summaries, challenging facts and convenient bibliographies which the labor problem literature affords." Am. J. Soc.

Race Relations.

Embree, E. R. *Brown America; the Story of a New Race.* New York, Viking Press, 1932.

This book lives. It is written with understanding and power, and, I think, with fairness. It gives a graphic picture of the Negro's progress through the years of his residence in America, and the difficulties he has met by the way.

Feldman, Herman. *Racial Factors in American Industry.* New York, Harper, 1931.

"Gives the reader the sociologist's and social psychologist's interpretation of a complex problem in industrial management." New Republic.

Johnson, C. S. *The Negro in American Civilization.* New York, Holt, 1930.

"A painstaking, comprehensive sociological study with which those interested in the Negro will wish to become acquainted." Bookman.

National Conference on the Christian Way of Life, New York. *And Who is My Neighbor? An Outline For the Study of Race Relations in America.* New York, Association Press, 1928.

"This study outline is for the purpose of formulating problems for discussion, not of finding their solution." Introduction.

Nearing, Scott. *Black America.* New York, Vanguard Press, 1929.

"Deals with the American Negro 'not as a social problem but as an oppressed race.'" Introduction.

Raper, A. F. *The Tragedy of Lynching.* Chapel Hill, University of North Carolina Press, 1933.

"An unassailable thesis against a heinous crime we have too long ignored or of which we have thought too little". America.

Spero, S. D. *The Black Worker,* by S. D. Spero and A. L. Harris. New York, Columbia University Press, 1931.

A study of the status of the Negro in industry.

Woodson, C. G. *The Negro in Our History.* Washington, Association for the Study of Negro Life, 1931.

"Gives the leading facts of Negro achievement and the influence of the race on the history of the world." Introduction.

This list will be concluded in the October issue of the REVIEW.

THE UNION SEMINARY REVIEW

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Any book noticed in these pages may be secured at publisher's price from The Presbyterian Committee of Publication, Box 1176, Richmond, Va.

EXEGETICAL THEOLOGY.

Archaeology and the Bible. *By George A. Barton.* American Sunday School Union, Philadelphia. 1933. Sixth edition, revised. 733 pages. $3.50. This book, recently revised, is recognized as one of the most valuable in its field. Here are 580 pages given to introductory matters and to text, 6 to an index of Scripture passages, 12 to a general index and 135 to plates. The arrangement is most convenient to the reader: first a series of accounts of the discoveries in Bible lands and then translations of the more important finds, together with their bearing on the records of Scripture. The reader will find especially interesting in this second section of the work the Babylonian accounts of the Creation and the Flood; the full text of the Ham-

murabi Code with the parallels in the Mosaic Code fully traced; about a dozen of the Amarna letters from Palestine; Reputed Sayings of Jesus Found in Egypt; and inscriptions bearing on the enrolment under Quirinius (Luke 2) and the politarchs of Thessalonica (Acts 17:6). The book is written in a popular style. J. G. McA.

THE SPADE AND THE BIBLE. *By W. W. Prescott, M. A.* Fleming H. Revell Co., New York. 1933. 216 pages. $2.00. This book is frankly a defence of the Bible records as they stand in the Old Testament (to which major attention is given) and in the New, the author sketching, first, the views of radical or liberal scholars touching the credibility of the Scriptures, and, next, the convincing answer to these views by the more representative discoveries. Extensive quotations are given from a number of sources, not a few of them being first hand investigators. While the book offers little that is new in the field it covers it presents its materials and findings in a way to attract the average reader—an achievement well worth the while.

J. G. McA.

OLD TESTAMENT LIFE AND LITERATURE. *By Professor I. G. Matthews, of Crozer Theological Seminary.* The Macmillan Co., New York. 353 pages, with index. $1.75. Intended as a textbook, the author's conception of his work is thus expressed: "We are going to assume the documentary theory of the origin of the Hexateuch. The student will have opportunity at every stage not only to use the results of the theory, but also to put it to the test. When he has come to the end of the work he should be prepared to evaluate it for himself. Whether we accept it or not, we do well to be familiar with it. Without a general knowledge of the main lines of this hypothesis, the most important literature on the Old Testament would be to us a closed book."

A stringent historical method is combined with a faith that the Old Testament as a whole does proclaim itself to the spiritual conscience of men as the Word of God. And yet this is one of those books in which the woods are obscured by the trees. The real fascination and power of the Old Testament are not revealed in these pages. The reviewer's conviction is strengthened, that whatever aids the teacher may use, the Old Testament appears as a living book best when allowed to be its own textbook. K. J. F.

JESUS, KING OF KINGS. *By Wingfield Scott Morris.* Meador Publishing Co., Boston. 152 pages. $1.50. The author of this book is a teacher of wide experience in the public schools of Lonaconing, Maryland. One feels in reading this book that he is following one who

loves his Lord and studies his Bible. This is a complete story of Jesus as recorded in the Gospels, arranged in chronological order and narrated, for the most part, in the language of the Gospels. An interesting section of the book is the last twenty pages in which the author has quoted what the hymns have to say about Jesus. The book is the witness of a Christian to Jesus Christ. J. C. S.

THE MESSAGE OF THE PARABLES. *By J. F. McFadyen, Nagpur, India.* Funk & Wagnalls, New York. 246 pages. $2.00. Eight fine chapters about parables and the teaching methods of Jesus, and twenty-five chapters on some seventy-seven parables, connected in an interesting topical order and bound together by frequent comparisons. Besides a seven-page chapter on "The Bridesmaids," there are, scattered through 150 pages, twelve other illuminating references to the same parable. Despite Butzer for Bucer (p. 42; German pronunciation) and the author's forgetfulness, pp. 67f, that Zechariah the son of Jehoida was a prophet (2 Chron. 24:20ff; cf. Matt. 23:34f; Zech. 1:1), and too much radical excision as an avoidance of difficulties, this is the most interesting and helpful book on the parables that I have ever read. It is ripe and rich, and bright and practical. Who agrees with anyone else about everything in the parables? Here is spiritual reward for every careful reader, in a volume that ought to enrich a pastor's sermons. W. T. R.

EPOCHS IN THE LIFE OF SIMON PETER. *By A. T. Robertson.* Charles Scribner's Sons, New York. 342 pages. $1.75. Conservative Bible students welcome a new book by Professor A. T. Robertson, for they know at once that it will be marked by careful scholarship, combined with reverence and loyalty to the Word of God. To his Epochs in the Life of Christ (fourteen printings) and his Epochs in the Life of Paul (sixteen printings) Dr. Robertson now adds his Epochs in the Life of Simon Peter. The book follows the Biblical record very closely and adds little that is new, though there are flashes of insight, based on the author's profound linguistic knowledge and his wide understanding of human nature. Dr. Robertson believes that Peter was the author of both of the epistles which bear his name. He believes, too, that Peter did visit Rome, and was probably martyred in the Imperial City under Nero in A. D. 67-68. This book should be welcomed not only by ministers, but also by Sunday School teachers who spend the first quarter of the coming year on the Life and Letters of Peter.

E. T. T.

SYSTEMATIC THEOLOGY.

THE PERSON OF CHRIST. *By L. W. Grensted.* Harper and Brothers, New York. 292 pages. $3.00. Canon Grensted, of Oxford, is known to many Americans by his close association with the Oxford Groups. He is also Oriel Professor of the Philosophy of the Christian Religion at the University of Oxford and Canon Theologian of Liverpool. His present book on "The Person of Christ" is the latest volume in "The Library of Constructive Theology," edited by W. R. Matthews and H. Wheeler Robinson, the contributors to which are expected "to lay stress upon the value and validity of religious experience, and to develop their theology on the basis of the religious consciousness." In harmony with this ideal Canon Grensted stresses first the facts: the experience of the earliest believers reflected for us in the New Testament, the experience of believers through history and the experience of present day believers in Christ. He then moves on to the Interpretation of the Facts. Canon Grensted rests squarely on the Chalcedonian formula, the perfect manhood, the perfect deity of Christ, along with the unity of the person, regarded as a single divine personality. The argument moves here more in the realm of the philosophy of religion than in that of historical theology. There is no solution of the intellectual problem involved. Far more important in Canon Grensted's estimation is the undying challenge which Christ presents, the challenge to faith and to action. The influence of the Oxford Groups is seen here, but it is the Oxford Groups at their best. Professor H. R. Mackintosh, who has written the classic book on the history of this great doctrine, says: "This is a brave original book, full of the most pure and infections faith. As an analysis and interpretation of the typical experience of redeemed men through which we may read the meaning and mystery of Christ it stands by itself in recent literature." E. T. T.

A PERFECT SALVATION. *By T. P. Tribble.* Fleming H. Revell Co., New York. 119 pages. $1.00. Clear cut, direct and interesting is Dr. Tribble's treatment of the premier text of the Gospels—John 3:16. This Christian classic is presented with pronounced force and deepened significance and this book will enrich the literature of gospel-preaching ministers. Besides the "Introduction" and "Conclusion," both of which are brief, there are seven chapters covering the following divisions of the text: "For God," "So Loved," "The World," "That He Gave," "His Only Begotten Son," "That Whosoever Believeth in Him," "Should not Perish, but Have Everlasting Life." The last chapter is truly a climax for which all the other chapters have richly prepared the reader. The currents are very strong in the focal points of

"sin" and "love" and "life." This volume is quite readable. It is definitely suggestive. The style is marked by movement, simplicity and a congenial warmth. S. McP. G.

WHY GOD SENDS PAIN. *By J. Stuart Holden.* Fleming H. Revell Co., New York. 48 pages. A very attractive little book on a subject of perpetual interest. I do not know that Dr. Holden adds anything new to the discussion, but his own penetrating insight and charm of style give it value. It is a good book to place in the hands of one who is perplexed by this problem. J. C. S.

LIBERAL CATHOLICISM AND THE MODERN WORLD. Vol. I. BELIEF. *Edited by Frank Gavin.* Morehouse Publishing Co., Milwaukee. 197 pages. $1.75. Fourteen essays by as many authors. Some are very good. The authors do not always agree, of course, as when the chapter on the Old Testament denies and that on the New Testament affirms Coleridge's dictum, "that is inspired which finds me." But the uniform spirit is high church Anglo-Catholicism seeking to recognize contemporary science, philosophy and Biblical criticism. The writers believe that the mind that God gave us can be trusted.

Since Presbyterians occasionally confuse this Anglo-Catholic Episcopalian movement, descended from the Oxford Movement of a century ago, with Roman Catholicism, it may be well to notice some features of this tendency that seems to be spreading among the Protestant Episcopal clergy of the United States. Many of them dislike that word Protestant in their official denominational name.

With splendid audacity and provincial ignorance, this fraction of thoughtful American Christians, this wing of the Episcopal church's small percentage of American Christian communicants, claims the word Catholic. Rome is a sect, in Anglo-Saxon countries at least. Frank N. Westcott wrote thirty years ago ("Catholic Principles," p. 387), "it is the duty of every American Christian to yield his personal allegiance to that Church which has been known as the Episcopal Church in the United States; because historically, *it is the Catholic Church* of the land, in distinction from the Protestant sects, which are self-created, and from the Roman Church, which is alien in organization and uncatholic in some points of doctrine." They seem quite optimistic of eventually getting us all. They tend to imitate Rome and to oppose her. They incline toward low views of the inspiration of the Scriptures, high views on church authority and tradition and keen and partly hidden anguish that the unity of the church is broken by Rome's failure to recognize their orders. They deny the invisible church and claim apostolic succession for their bishops. They are faithfully supernaturalistic, but from our view-

point they overstress the sacraments. Their key doctrine is the Incarnation; they uphold the true deity as well as the humanity of Our Lord, but make much less of the atonement. Despite the Articles of Religion, which the late Francis J. Hall rated as merely an eirenicon, which seems to be a sort of peace treaty to be dealt with diplomatically, they vary from Arminianism to Pelagianism. They claim high ethical standards, and in remembrance of their forefathers' complaisance to Henry VIII they are set against divorce.

One of the authors claim that Anglo-Catholics in America have a monopoly of adoration in worship and that they alone stand unequivocally for the supernatural in religion. The sacramental or creedal standpoint, centered about the Real Presence, is characterized by him in a quotation from E. G. Selwyn: "Everything in us that adores and acknowledges the one abiding transcendent and supremely given Reality, God; believes in Jesus Christ as the unique revelation in true personal form of His mystery; and recognizes His Spirit, embodied in the Church, as the authoritative and ever-living witness of His will, word and work." The first word in the title of this book is intended to describe the position announced by Bishop Gore in "Lux Mundi" thirty-five years ago: "The real development of theology is (rather) the process in which the Church, standing firm in her old truths, enters into the apprehension of the new social and intellectual movements of each age; and because 'the truth makes her free' is able to assimilate all new material, to welcome and give its place to all knowledge, to throw herself into the sanctification of each new social order, bringing forth out of her treasures things new and old and showing again and again her power of witnessing under changed conditions to the Catholic capacity of her faith and life."

We Presbyterians stand or fall on the Word of God, hence our polemics are likely to deal with inspiration, criticism and Christology. They stand or fall on the External Church, hence their polemics are ecclesiastical, historical and liturgical. Our point of union is faith; theirs sacrament, especially baptism, the eucharist and order. Our theologians discuss sin, revelation and atonement; theirs are interested in evil, Catholicity and formal worship. Both of us seek to live the Christian life, applying old principles to new conditions with prayer for divine aid.

This volume is not the book to describe Anglo-Catholicism to anyone unfamiliar with its theology and practices. But it contains some very fine essays, some to be read with absorbed interest and some to be chewed and digested. Either the discussion of the church as a whole and the expert, pp. 132ff, or that of symbolism as the necessary language of religion in the realm of ideas which we have not mastered, pp. 174ff, is worth more than the price of the book. W. T. R.

KARL BARTH AND CHRISTIAN UNITY. *By Professor Adolf Keller, LL. D.* The Macmillan Co., New York. 327 pages. $2.75. This is a most arresting book on the subject of Christian unity—a book that is utterly different from all other books that we have seen on this subject. Dr. Keller devotes the larger portion of his book to a study of the effect of the impact of the Barthian theology on the various churches of the world. In so doing he gives an amazingly accurate analysis of the present condition of Protestantism throughout the world.

The Barthian theology is not noted for its ability to "build bridges." And on the surface it would not seem that the rise of this theology would have any bearing on the problem of Christian unity. In fact some observers have been bold enough to predict that the Barthian theology would divide Christendom. But, as Dr. Keller so ably shows, the contact of the churches with Barth has forced the churches to face again those deep ultimate questions which the Barthian theology persists in asking. This common *concern* of the various churches as they are set in judgment before God has laid the basis for a new discussion of the problem of church unity. The task of achieving a unity of thought and action within the Protestant churches today is as essential as it was when Franklin said that the Protestants must learn to hang together or they would all hang separately. Those who are willing to face this task under the compulsion of God's word for the church today cannot afford to neglect Dr. Keller's book. H. R.

MUST WE ALL BECOME ATHEISTS? *By Dr. Ezra Albert Cook.* The Latimer Press, Grand Rapids, Mich. 245 pages. $2.00. Dr. Cook raises a question in the title of this book which multitudes will regard as very timely. And he addresses himself to it with learning and tact which combine to produce a persuasive argument. Let those who are inclined to answer in the affirmative the question this book proposes read its pages with an open mind, and they will be convinced that there is no firm ground on which any atheist can stand. Here is an excellent book to place in the hands of young people whose beliefs are unsettled by the enlarged knowledge of our time.

Among the questions and topics discussed are these: "If It Pays to be Good," "The Collapse of Mechanism," "The Consciousnes of the Universe," "Social Evolution," "A Good Man in a Bad World" and "Atheism and Human Welfare."

The Introduction, by Dr. Albert W. Palmer, President of the Chicago Theological Seminary, closes with this paragraph: "I had the privilege of reading this book in manuscript and gained from it great cheer. I commend it to all open minds and hungry hearts." T. E. G.

RADIO TALKS ON RELIGION: SECOND SERIES. Morehouse Publishing Co., Milwaukee. 165 pages. $1.75. Recently it was my privilege to review in these columns the First Series of British Radio Talks. In that volume we found a right remarkable group of addresses by eminent scholars dealing with two great themes: God and Christ. The volume before me now deals with Man, and Christianity, exhibiting the relevance of the Christian faith to the world today. In a very forceful way it carries on the consideration begun in the first series. We see man in relationship to his world. We consider the changes that have come in that relationship as a result of Christianity. During the year 1933 these addresses, Series 1 and 2, were given through the British Broadcasting Corporation on alternate Sunday evenings.

D. H. O.

HISTORICAL THEOLOGY.

ANCIENT ITALY AND MODERN RELIGION. The Hibbert Lectures for 1932. *By Robert Seymour Conway.* Cambridge: at the University Press; New York: the Macmillan Co. 150 pages. $3.50. The first three chapters of this book are given to a study of the religion of the Italian peoples outside Rome; the last three to a study of certain benign influences from Greece (reaching a climax in the great Augustan poet, Vergil) which began to penetrate the gloom and darkness of primitive Italian belief. The author believes that this struggle is by no means over yet, and that the efforts to which thinking men of all nations are urgently summoned by the present appalling needs and troubles of human society as a whole may be at last clarified, if not actually aided, by observing how needs and troubles not wholly dissimilar were regarded by the greatest writers of that older day.

More specifically the author thinks that early Italian religion may have influenced the Catholic doctrine of Purgatory, the Forensic Theory of the Atonement (through which it still exerts a barbarising influence in the Protestant as well as in the Roman Church), the practice of Saint Worship and the formulation of the doctrine of the Trinity. Vergil's insistence on human affection, as illustrated in the Aenead, was an influence of unmeasured power in opening the way for the only religion that has ever striven to make that affection its central strain; the only religion that, rightly or wrongly, in a cruel world, has ever dared to believe and to proclaim the faith that God is love.

The author's appreciation of Vergil as a "prophet" of Christ has better grounds than his bare intimation that the forensic theory of the atonement was influenced by Etruscan superstition. E. T. T.

UNION SEMINARY REVIEW

CONVERSION: THE OLD AND THE NEW IN RELIGION FROM ALEXANDER THE GREAT TO AUGUSTINE OF HIPPO. *By A. D. Nock.* Oxford University Press, New York. 309 pages. $5.00. This book may be described briefly as a study of the circumstances and psychology of religious conversion during the last three centuries before Christ and the first four of the Christian Era. The first chapter deals with the idea of conversion, which the author describes as the reorientation of the soul of an individual, his deliberate turning from indifference or from an earlier form of piety to another, a turning which implies a consciousness that a great change is involved, that the old was wrong and the new is right. The next nine chapters are devoted to a survey of the forms of worship (outside of Christianity) to which men turned in the early Christian centuries, although they had not been reared in them, and to an inquiry into the ways in which these spread, the psychological factors making them attractive and the measure of success which they obtained. In none of the religious rivals to Judaism and Christianity was there anything which can be called conversion. There is, however, some evidence for genuine conversion to philosophy. But in both cases there were deep spiritual needs to which the new religions from the east and Greek philosophy made a wide appeal. Christianity triumphed over its rivals (as traced in the last three chapters) because in addition to its superhuman Jesus it united the sacramentalism and the philosophy of the time. "It satisfied the inquiring turn of mind, the desire for escape from Fate, the desire for security in the hereafter; like Stoicism, it gave a way of life and made man at home in the universe, but unlike Stoicism, it did this for the ignorant as well as for the lettered. It satisfied also social needs, and it secured men against loneliness. Its way was not easy; it made uncompromising demands on those who would enter and would continue to live in the brotherhood, but to those who did not fail it offered an equally uncompromising assurance." The Christian propaganda was effective in part because it represented Christianity as something which had come not to destroy, but to fulfill. The Christian apologists maintained that its essential principles were what humanity at its best had always held or sought.

As stated by the author, this book presents only one chapter in the long history of conversion. It is, however, one of the most important chapters, and this particular survey, carried through with scholarly detachment and with a wealth of detail, will be warmly welcomed by all serious students of religious thought or of the beginnings of Christianity. E. T. T.

SAINT THOMAS AQUINAS—"THE DUMB OX." *By G. K. Chesterton.* Sheed and Ward, New York. $2.00. 248 pages. In his usual engag-

ing style, G. K. Chesterton has written here a popular introduction to the life and work of Saint Thomas Aquinas, intended particularly for non-Catholics. "I have taken the view," says Mr. Chesterton, "that the biography is an introduction to the philosophy, and that the philosophy is an introduction to the theology; and that I can only carry the reader just beyond the first stage of the story." In fact, we have the few simple facts, all that is known about the life of Thomas Aquinas, against the historical background, as interpreted in vivid paradoxical fashion by G. K. Chesterton, the barest introduction to the philosophy of Aquinas, which Mr. Chesterton commends as the only philosophy based on logical reasoning and common sense, and no discussion at all of the theological system, which forms the backbone of present Catholic thought.

"On a great map like the mind of Aquinas," says G. K. Chesterton, "the mind of Luther would be almost invisible." Luther did, however, in a very real sense make the modern world. He destroyed Reason, and substituted Suggestion. For a time it seemed that the destruction was final. Now, however, Mr. Chesterton is confident that the tide is turning. The world is returning to the philosophy of Aquinas. His is the Everlasting Philosophy.

This is an interesting book, and in a way an informing one. But there is too much Chesterton and too little Aquinas; too much apologetics and too little history. E. T. T.

JOHN WESLEY AND THE EIGHTEENTH CENTURY: A STUDY OF HIS SOCIAL AND POLITICAL INFLUENCE. *By Maldwyn Edwards.* The Abingdon Press, New York. 220 pages. $1.50. In the extensive literature which has grown up about John Wesley and which has been greatly augmented in recent years, insufficient attention has been paid to his influence on social and political affairs. This careful study by Maldwyn Edwards meets, therefore, a real need. It will be read with profit and appreciation by ministers and laymen interested in Wesley or in the impact of religion upon the larger life of the community. Mr. Edwards is sympathetic in his attitude toward Wesley, but cautious and critical in his judgments. The book will commend itself therefore to men of every denomination.

John Wesley distrusted democracy, whether in the church or in the state; unconsciously, however, he helped to make possible the extension of rule to the middle and ultimately to the lower classes of England. He did not avert a revolution in England (as so often claimed), for whether he had lived or not, that would never have happened: but it can be legitimately argued that because of his work and influence the impact of the Revolution was softened and England was far less disturbed. He had a profound antipathy to Rome and

an intolerant attitude that unfortunately was transmitted to his followers. He was one of the early pioneers in the movement against slavery. He contributed nothing to educational theory, neither could he appreciate the contributions of others; but he gave a tremendous impulse to popular education. He was not concerned with social redemption, only with individual redemption, yet he discovered the poor and made England conscious of its social obligation. Such are some of the conclusions of Mr. Edwards in this informing study. E. T. T.

NORTHERN CATHOLICISM: STUDIES IN THE OXFORD CENTENARY AND PARALLEL MOVEMENTS *Edited by N. P. Williams and Charles Harris.* The Macmillan Co., New York. 555 pages. $2.50. This book is concerned largely with the Anglo-Catholic Movement in the Church of England and in the Protestant Episcopal Church of America. It includes, however, a chapter on the Old Catholic churches of Continental Europe and separate chapters on the Catholizing movement in the Lutheran Church in Germany, the Reformed Church in Holland and the Presbyterian Church in Scotland. Northern Catholicism, as distinct from Roman and Greek (Byzantine) Catholicism is chosen as the inclusive term to describe the Catholic tendency in these various communions. This is the most comprehensive, and in many ways the most satisfactory, of the many books brought forth by the centenary of the Oxford Movement. It is a valuable work of reference for anyone who wishes to understand the past history and the present ideals of this significant development in modern religious history.

E. T. T.

THE SOCIAL IMPLICATIONS OF THE OXFORD MOVEMENT. *By William George Peck.* Charles Scribner's Sons, New York. 346 pages. $2.50. Mr. Peck makes it clear that the Oxford Movement was not concerned in its inception with anything like social redemption. He holds, however, that it was, in the English Church, the clearest and fullest reaffirmation of the primacy of the spiritual. "If the Catholic doctrine of the Church be accepted, and if at the same time all pietistic dualism and next-worldliness be disregarded," he says, "the Church must stand forth not merely as the temporary instrument but as the very mode of social redemption. This inevitably implies that the Church cannot accept the doctrine of the omnipotent State without surrendering the 'crown rights of Jesus Christ.' It teaches the doctrine of the Fall, and it cannot accept 'omnipotence' wielded by unredeemed forces. And in view of the whole present situation, it seems to me that one of the chief effects of the Oxford Movement was to impose upon the English Church the task of recovering for itself a real field of action in society. I would urge the consideration that the restora-

tion of social initiative to the Church is one of the prime problems of a Christian sociology."

The book has an English background and will appeal most generally to studious Anglo-Catholics. Presbyterians will find themselves irritated at times by the constant laudation of Catholic theology and the frequent and unnecessary depreciation of Calvinism. But there is a message here regarding the mission of the church that is needed by non Catholics as well as Catholics. E. T. T.

A SHORT HISTORY OF THE BAPTIST DENOMINATION. *By Miles Mark Fisher.* Sunday School Publishing Board, Nashville, Tenn. 188 pages. A useful handbook, tracing clearly the development of the Baptist Churches throughout the world but especially in the United States. Particular attention is given to the rise of the Negro Baptists. Being a short history, it is necessarily somewhat sketchy, and at times seems to be only a glorified outline. But it is a useful book, for non-Baptists as well as for Baptists, for whom naturally the names and dates, the statistics and other data take on greater meaning. E. T. T.

PRESBYTERIAN MISSIONS IN THE SOUTHERN UNITED STATES. *By Ernest Trice Thompson.* The Presbyterian Committee of Publication, Richmond, Va. 281 pages. 50 cents. This volume is far more than a mere study-book in Home Missions; it is a real contribution to the historical literature of the Southern Presbyterian Church in particular and of American Protestantism in general. In giving us this graphic story of a great Christian movement, Dr. Thompson has marshalled an amazing array of facts with reference to the home missionary enterprises of our church and of other churches, but he has performed his task of selection and condensation so admirably that his narrative of these activities is kept within sufficiently brief compass to make it inviting even for the lay reader. The historian will find a wealth of material available throughout the entire volume but will probably be especially interested in the first three chapters of the book, with their striking summary of the church's growth in this section from the earliest settlements to the present date, while those who are more particularly concerned with our immediate home mission task may find the later chapters, with their account of our various home mission enterprises and problems, even more helpful. The sympathetic reader will inevitably be deeply stirred by the inspiring record here given of the valiant service rendered by a multitude of the heroes and heroines of our faith. He will also be moved with shame and regret as he contemplates the long list of golden opportunities which have been lost by our church in the past and will be challenged by the great unfinished tasks of today. This history of

Presbyterian Missions in the Southern United States is worthy of careful study throughout our Church for its own merits and will make an invaluable reference volume for ministers and church workers of our denomination. J. McD. R.

SAINTS, SINNERS AND BEECHERS. *By Lyman Beecher Stowe.* Bobbs-Merrill Co., Indianapolis. 450 pages. $3.75. The title for this book is taken from the remark of Dr. Leonard Bacon, who once said: "This country is inhabited by saints, sinners and Beechers." David Beecher (1738-1805), with whom the present story begins, was a learned blacksmith, whose shop was a focal point in the New England community in which he lived. Lyman Beecher, his son (1775-1863), the "father of more brains than any other man in America," was the best known pastor of his day, an early reformer who inaugurated the movement that ended the practice of dueling, combatted slavery and launched the American Temperance movement, a staunch Calvinist who flayed and combatted Unitarianism and infidelity and whose own trial for heresy helped to precipitate the division between Old and New School Presbyterians. Lyman Beecher had seven sons and four daughters, all of whom save one played prominent parts in the life of their times. They included Catherine Beecher, who became one of the pioneer leaders in obtaining more and better education for women; Henry Ward Beecher, who became the most popular preacher in the land; Harriet Beecher, the author of "Uncle Tom's Cabin"; Isabelle Beecher, one of the earliest suffragists, and Thomas K. Beecher, who built the first institutional church in America.

"Like their father, they held that the purpose of existence was so to live this transitory life as to win life eternal. But unlike him, to do right was their religion rather than to believe right. They fought slavery, intemperance, gambling, prostitution and political corruption because such things make it difficult or impossible for people to lead right lives. . . . They realized it was no use to give a man a Bible and a hymn book and then leave him amid irrepressible temptations. Not only must the individual be changed, but the conditions which surround him must be so changed that he can stay saved, and so live here as to win Heaven hereafter."

Lyman Beecher began to mitigate the harshness of the Calvinistic theology,—his sons and daughters led an open revolt against the faith of their fathers. The author of this book, the grandson of Harriet Beecher Stowe, says they transformed the God of Calvin into a God of love and service.

Whatever attitude one takes toward the Beechers, this is truly a fascinating book. There is not a dull page in the whole of it. The rapid movement, interspersed with pithy comment and revealing anec-

dote, carries one forward on a growing tide of interest. The Beechers have been deeply involved in the religious and moral development of America. And the story told by the family biographer is both instructive and entertaining. E. T. T.

THE PROPHET OF ZION-PARNASSUS. *By James F. Hurley and Julia Goode Eagen.* The Presbyterian Committee of Publication, Richmond, Va. 121 pages. $1.00. Those who are interested in the history of the Presbyterian Church in the Southern United States will find this a very fascinating volume. It pretends to be a biography of Samuel Eusebius McCorkle, early pastor of Thyatira Presbyterian Church in Rowan County, N. C. But it is far more: a well written, a finely arranged account of the Scotch-Irish immigration to America and of the whole historical background against which this "typical" Scotch-Irish pastor made his contribution to the life of his times. This is most emphatically not a book of merely local interest. It is a real contribution to the history of Southern Presbyterianism. It deserves a wide reading and a permanent place in every "Presbyterian" library. E. T. T.

RELIGION IN SHOES, OR BROTHER BRYAN OF BIRMINGHAM. *By Hunter B. Blakely, Jr.* Presbyterian Committee of Publication, Richmond, Va. 186 pages. $1.50. This book is hardly off the press as this review is written and yet the first edition is already exhausted. Many other editions should be exhausted, and will be no doubt in the days that lie ahead. For this book is one of those rare books in which subject matter and style are wedded in a perfect union, so as to produce a book of poignancy and charm, of smiles and of tears, a book to which one will often return and which one will never forget. All Southern Presbyterians have known something of Brother Bryan; we should all know him better, and others should know him too, for he is one of those men who seems to have an intimate knowledge of the Master and to have caught a double portion of His spirit. I am glad to add my hearty commendation to that of all the others who have read this book. E. T. T.

THE RELIGIOUS FAITH OF GREAT MEN. *By Archer Wallace.* Round Table Press, New York. 217 pages. $2.00. An attempt to record rather than to interpret the views of many who, in "varying degrees, believed in God and accepted the implications of such a belief." From secondary and tertiary sources of uneven value, the author establishes that prolific writer Theodore Roosevelt's religion by a minister's comment and by a letter from Warren Harding! The great philosophers cited

are Goethe, Samuel Johnson, Carlyle, Ruskin, Oliver Wendell Holmes, Emerson, Eucken, and Sir Henry Jones. The author's interest seems to be undogmatic but active Christianity, and failing that, belief in God and perhaps life after death. Compiled for boys and their leaders, from too narrow research. W. T. R.

THE JEW AND HIS DESTINY. *By E. H. Moseley.* Union Gospel Press, Cleveland, O. 96 pages. 35 cents. This small booklet is an excellent presentation from the prophetic viewpoint of the Jew in the plan of God. It follows carefully the scriptural differentiation between the Jew, the Gentile and the Church and presents an interesting and valuable study of God's purpose in the Jewish nation. It contains many valuable statistical facts concerning Palestine and the history of the Jews and gathers into a compact form a vast amount of information on the subject. It is well printed and well written. W. M. A.

PRACTICAL THEOLOGY.

CHRIST IN AMERICAN EDUCATION. *By Gerrit Verkuyl.* Fleming H. Revell Co, New York. 192 pages. $1.50. In this volume Dr. Verkuyl presents a brief manual of facts on Christian Education in America. It contains a smattering of history, philosophy, present day practice and prophecy regarding religious education in this country. The book is intended as a text for use in Unit 114, *A Brief History of Religious Education* of the International Council of Religious Education in its Standard Leadership Training. It appears to be well designed for that particular purpose. Each chapter is carefully outlined and annotated. Thoughtful questions and problems for class discussion are provided with additional readings for parallel study. The information contained in the handbook is in the main accurate and up to date.

As might be expected, there is little of value in the text for the real student in this field. The attempt to cover such a wide range of material in so brief a compass has resulted in over-simplification of the pressing problems facing the Christian educator at the present time. But the book should fulfill a useful function in the curriculum of leadership training classes. P. H. G.

TEACHING RELIGION TODAY. *By George Herbert Betts.* The Abingdon Press, New York. 1934. 268 pages. $1.25. Religious educators who have used Professor Betts' books in their teaching will welcome this volume in which is gathered up the best in fifteen years of writing on religious education. Though to some there will appear to be lacking the clear-cut presentation of a comprehensive socio-religious

ideal such as Coe so ably presents in *What is Christian Education?*, the book is probably the most adequate attempt to date to present a general philosophy of religious education.

Professor Betts discusses the program of religious education in the light of typical teaching situations in American churches. He keeps his feet squarely on the ground. He does not demand the impossible of the church-school teacher as so many writers do. Eminently practical, he takes into account all of the inevitable limitations in the teaching situation while calling for reform at points where reform is immediately possible.

Suggestive chapters bear the captions, "Why are we teaching religion?", which contains an analysis of the functions of religion; "Techniques of creative teaching"; "The drives back of conduct and character," tracing the motives of life back to the elementary drives and their products in attitudes, ideals, loyalties and such complexes; "Jesus in our teaching," a chapter not so satisfactory to the reviewer; and "God in our teaching," which is magnificent. "The child's religion," insists Professor Betts, "must have God at its center if it is to take hold upon his life." And by God Professor Betts means the warmly personal Father of Jesus.

Professor Betts' educational philosophy is as much marked by common sense as his religion. Displaying appreciation of "progressive education," he nevertheless makes it clear, as Paul H. Vieth says in his introduction, that "it is folly to suppose that one can draw a line at 1925 and assume that all that education stood for before that date is wrong." The author conserves the best in the old while appropriating proved values in the newer outlooks.

Especially happy is the balance everywhere preserved between personal, institutional and social religion. The volume will make an excellent introductory text for a course in religious education, whether in college or seminary. T. H. G.

How Can I Find God? *By Leslie D. Weatherhead.* Fleming H. Revell Co., New York. 1934. 156 pages. $1.50. Here is a book for those who want to find God, and for persons who knowing Him want to help others to know Him also. It is neither philosophical nor ethical nor theological primarily, but practical and evangelical. It is particularly suited for young people and adults who have never, actively and consciously, come into satisfying relation with God.

The author begins as an evangelist should by presenting the fact that "though we ask the question, 'How Can I Find God?' a truer way of putting the question would be, 'How can I put myself in the way of being found by Him?'" He then gives seven chapters to a discussion of the doors which many persons use to shut God out of their

lives. These "dug-outs," as he frequently calls them, in which men hide from God are all presented as an evangelist would present them to an audience whom he was seeking to persuade to accept Christ as personal Saviour and Lord.

The common causes which actually keep men from participating in close fellowship with God are here freshly and forcefully presented. This part of the book is marred, however, by a species of facetiousness popularly called "wisecracking," which might pass without notice in public address, but detracts from a printed message.

The second part of the book is much stronger, "How May We Find Him?" In this Dr. Weatherhead clearly states what he means by "finding God." He states that he is discussing the matter in its full Christian significance. Finding God means entering into a personal conscious communion, spirit with spirit, with One recognized to be a fitting object of worship and love, "in Whom we find forgiveness of sin, Whose will we desire to do, and in Whom all our highest values are conserved." This is realized only in fellowship with Jesus Christ. The author on pages 89-91 also offers a suggested technique to be followed by a person who earnestly desires to experience the beginnings of this fellowship. As its title indicates, the book deals more with the beginning of conscious fellowship than with its further development.

Many of those who otherwise will profit by this book will not agree with the author in his opinion, "I think the person unattached to any church should accept the invitation (to the Lord's Supper) frequently given in certain churches to all who love Christ and seek to follow His way of life,' and reverently join in this service and take the sacred elements. He need not be sound in doctrine before he does this." They will also feel that Dr. Weatherhead is perhaps too scathing in his criticism of the common practice in Anglican and Free Church worship. It seems to some of us that it is not so easy as he suggests to say exactly what we mean in speaking of religious experience, and that ancient words may still be of value, even though it be necessary for us to accord unto them some fuller or even different meaning than they had for those who first heard them. E. B. P.

DISCIPLESHIP. *By Leslie D. Weatherhead.* Abingdon Press, New York. 1934. 152 pages. $1.00. This book contains the substance of a series of lectures delivered by Dr. Weatherhead to a group of young people at The Missionary School at Stanwick in 1933. The author states in his preface that a stenographer recorded his addresses as he delivered them and that he used this report as a basis of his written work. The material thus possesses the charm of a spoken style and

yet lacks the incompleteness of treatment which often characterizes even the best of briefly spoken and popular addresses.

Each address was used as a basis for subsequent group discussion with the young people. At the end of the book is printed the questions which were discussed by the group. The book is a presentation of the basis for group discussion and as such is extremely valuable for every one who is interested in promoting an earnest consideration by young people of the vital things affecting the Christian life. It is especially valuable for those who are leading groups of young people.

Discipleship reflects the influence of the Oxford Groups, to which the author feels we owe a great debt. It is not about the Oxford movement. But it assumes the same premise; namely, that "*the glorious offer of the New Testament is that of a transforming communicable sense of the power and presence of God.*" And it deals with the same keynotes of vital Christian experience; namely, Surrender, Sharing, The Quiet Time, Fellowship, Guidance, The Will of God, Restitution and Witness. To these it adds a chapter on "The Burden of God," which is Dr. Weatherhead's presentation to these groups of the fact of the Cross and its implications for God and for men. Each of these subjects is presented in the author's forceful way. Especially fine are the chapters on The Quiet Time, Fellowship and The Will of God.

The whole book is admirable for its purpose. Dr. Weatherhead is sincerely in earnest; he is vital; he knows how to appeal to young people. He is so sane in his practical suggestions, and above all his whole message is centered in God as revealed in a redeeming Saviour and Lord. He leaves some old theological questions unanswered, as they have always been. But he presents discipleship in terms that young and old will understand and that truly represent Christ's call to men. E. B. P.

THE RELIGION OF MIND AND BODY. *By John S. Bunting.* Fleming H. Revell Co., New York. 125 pages. $1.35. The books that would bring the latest results of the New Psychology and Psychotherapy into the service of a dynamic religious faith are legion. Frankly, I have never read one that did not bring me some worth-while message and conduce to spiritual efficiency. The unique feature of this small volume is that the author is a busy pastor with a fine grasp of the subject, gives us illustrations fresh from a clinic of souls, and has a suggestive style of writing with a rich devotional atmosphere about it. Every pastor should read several books like this a year. C. V. C.

CONTEMPORARY AMERICAN LITERATURE AND RELIGION. *By Halford E. Luccock.* Willett, Clark and Company, Chicago. 300 pages. $2.00.

This book is a pioneer in its field. It does for literature and religion what Allen did for statecraft in his "Only Yesterday" or Mark Sullivan in "Our Times," but does it more thoroughly. The amazing thing about the book is the nerve of Dr. Luccock in presuming that he could cover as much territory as he does and then his courage in daring to aver that we can learn more from reading contemporary literature than in our ministers' conferences or church councils if we would really understand the spiritual problems of modern life. We can stand off and look at his book, now that the publishers have handed it to us, and see plenty of places for improvement; how that he has attempted to display too many characters, and therefore placed too much of his material in the "show-window"; and how he has played around too long in two or three of the eleven types of American literature to the neglect of a well-rounded view of all types. But withal he has done a monumental work and has paved the way for other writers for the years ahead.

Dr. Luccock is professor of homiletics in Yale Divinity School, though for years he was an accomplished journalist and contributor to Methodist publications. He is author of many widely read books, among them "Jesus and the American Mind," which awoke the reading public to his genius as a sound thinker on American problems. He writes, in this volume under review, from a deep insight into the two fields with which the book is concerned,—religion and literature. Opening the book to find out what it is about, this reviewer was held spellbound straight through to the end as Dr. Luccock caused to pass in review before the reader nearly all of the books he had read in the last twenty years and hundreds of others he had not read. He analyzes and criticises the authors and their writings and finally allows the reader to come up out of all the mud and filth and misconceptions of the recent years into the clear sunlight of a radiant optimism about the literature and religion of this day and the days ahead. Let us sincerely hope he is not too optimistic. R. C. L.

PASSING ON THE TORCH. *By A. T. Robertson.* Fleming H. Revell Co., New York. 192 pages. $1.75. According to count, this is the forty-first book from the pen of Dr. Robertson. Needless to say, it is a good one. In this book he has printed twenty sermons of unusual value. One of the best books for preachers by Dr. Robertson is "The Minister and His Greek New Testament." In this volume of sermons he has demonstrated just how he uses the Greek Testament in preaching. While these sermons are exegetical, they are interesting and practical. All but three of these sermons are expositions of New Testament texts. J. C. S.

TALKS TO YOUNG PEOPLE. *By George A. Crapullo.* Fleming H. Revell Co., New York. 117 pages. $1.25. It is a rare gift to be able to preach acceptable sermons to young people. The author of this volume has a genuine sympathy for them, an understanding of their problems, sports and ideals; and he writes in a language that they can understand. The very titles of the chapters would indicate this. Some of these are: Changing the Rules of the Game, Making a Touchdown, Fumbling the Ball, Choosing Your Life-Partner, Index Expurgatorius, Sixteen Looks at Sixty, Choosing Your Life-Work. C. V. C.

AFTER HE HAD RISEN. *By Hugh Thomson Kerr.* Fleming H. Revell Co., New York. 95 pages. $1.00. In this little volume Dr. Kerr, of the Shadyside Presbyterian Church, Pittsburgh, deals with "the neglected area of the life of Jesus between Easter and Pentecost." He has felt, and he is not the only minister who has had such an experience "that there is a great spiritual let-down immediately after Easter." To counteract this unhappy condition he leads us in a very beautiful way from Easter to Pentecost. This book will be of real value to all ministers who are coming more and more to realize that Pentecost is the climax of the Christian year. Last Sunday (I write on May 22nd) was the anniversary of Pentecost and it was a noteworthy fact that nearly all the sermon subjects announced in the New Orleans papers had to do with the outpouring of the Divine Spirit, the birth of the Christian church. D. H. O.

NOT KNOWING WHITHER HE WENT. *By Thornwell Jacobs.* Oglethorpe University Press, Georgia. 257 pages. $2.00. Brilliantly conceived, uncomfortably provocative, pleasingly radical, delightfully written, aesthetically harmonious and typographically perfect, this problem novel by the president of Oglethorpe University sails into and out of the doldrums of our ecclesiastical, intellectual, commercial, social and political life; the cesspool of the cinema; the slough of despond of the political world; past the Scylla and Charybdis of a controlled press and dominated radio; and the sand bars of a stalemated pulpit; and finally lands us safe in the harbor of a new citizenship. The co-pilots on this interesting cruise are two Southern Presbyterians, John and Mary Roderick, hero and heroine, both of whom find their greatest opportunity for redemption of the present social order (and accept it) in the Moving Picture Industry. It would be easy to show that at some of the ports of call en route the good ship tarries too long, but all who take the sail will be glad that none of the great places of high interest are neglected: church, school, radio, cinema, civic, political and social life; and all will be glad to see the sun always shining through the dark clouds of pessimism and shining

brilliantly at the end of the cruise. Although his story is most vulnerable at places, the author has rendered the Southern Presbyterian Church, the church in general and American civilization a great service in this gripping novel. R. C. L.

GOD, MAN AND SOCIETY. *By V. A. Demant.* Morehouse Publishing Co., Milwaukee. 227 pages. $2.00. An intelligent and convincing analysis of modern social, political, economic life from a definitely Christian viewpoint; that is, from the viewpoint of supernatural religion. (Incidentally those who think of "Anglo-Catholics" as chiefly interested in ritual and symbolism will be pleased to discover in this book an example of their keen social vision.) Two quotations give the spirit of the book. "The church will . . . contribute an insight into the causes of social instability and collapse. She will be then able to explain . . . that a religious climate is indispensable for the survival of the frail flower of civilization. That is to say, she may learn to save civilization precisely as she learns to become disentangled from its assumptions." And this: "Rightness in the dimension of social relations is dependent on rightness in the other dimension which comprehends man as a natural, social and spiritual being and gives all his activities a relative place in an order of which his spiritual essence and destiny is the ultimate energy, interpreter and crown" (pp. 34, 179). The footnotes give an excellent bibliography of Christian social ethics. K. J. F.

STATESMANSHIP AND RELIGION. *By Henry A. Wallace.* Round Table Press, New York City. 139 pages. $2.00. This little volume contains four lectures, three delivered as the Alden-Tuthill Lectures before the Chicago Theological Seminary this year, one the substance of a talk given before the Federal Council of Churches in December, 1933. Written by the Secretary of Agriculture of the United States, a New Dealer, who stands very close to the President, the book is doubly interesting and doubly significant. Chapter 1 deals with the spiritual adventure of the prophets. "Today most people thoughtlessly look on such vigorous prophets as Elijah, Amos, Micah and Jeremiah as respectable old grandfathers with long white beards," says Secretary Wallace. "As a matter of fact, they were as vivid as Senator Norris, and at the time they made thir pronouncements were as unpopular as the Senator in the Coolidge administration." Chapter 2 deals with the spiritual adventure of the Reformers. "In these men," says Mr. Wallace, "we find the origin of the rugged individualism which was so highly prized during the Century of Progress." It resulted, he thinks, in the generation of tremendous material power which expressed itself first in the creation of democratic institutions

and second in science and the production of great capitalistic wealth. "This in my opinion was a necessary step toward the attainment of the vision of the prophets. We are now ready for another step." The thesis of the remaining chapters is stated in the preface: "It is the job of government, as I see it, to devise and develop the social machinery which will work out the implications of the social message of the old prophets and of the Sermon on the Mount; but it remains the opportunity of the Church to fill men's hearts and minds with the spirit and the meaning of these visions."

Secretary Wallace tells us nothing new of the prophets, though he writes with the freshness of a layman concerned with present day problems; he is superficial and inadequate in his discussion of the Protestant Reformers; he is liberal in his attitude toward the Bible and toward religion. Nevertheless there is a message here, a synthesis of social and religious idealism that is both inspiring and encouraging. E. T. T.

CHRISTIAN MISSIONS AND A NEW WORLD CULTURE. *By Archibald G. Baker.* Willet, Clark and Company, Chicago. 318 pages. $2.00. The author of this book approaches the Christian missionary enterprise from a new angle, but with an attitude toward the Christian religion with which all are familiar. The underlying theological conceptions are in harmony with the opening chapters of Rethinking Missions. Christianity is on a par with other religions as one phase of cultural development, and the Christian mission is "one aspect of a more general process of culture interpenetration." Each religion is the product of an historical process, and must of necessity be relative and imperfect. The missionary should carry abroad Christ as the soul of the Christian religion, which must be allowed to clothe itself in an appropriate body by assimilating to itself kindred elements out of the indigenous culture. "For the Christian, God and Jesus Christ stand as the symbols of the idealized values of Christendom. . . . The Christian seeks to bring the best that there is in his religion, his science and his general culture to the points where East and West mingle, in the conviction that out of this cross-fertilization properly supervised will emerge a higher and better life for all mankind. Through mutual stimulation [*i. e.*, between Christianity and other religions] the religious values of life may be revised, enriched and universalized." Coming to his task as a social psychologist, Dr. Baker labors at length on his thesis but leaves us without any great enthusiasm for entering upon a crusade for the cross-fertilization of cultures which shall issue in a new world culture. D. W. R.

ORIENTIALS IN AMERICAN LIFE. *By Albert W. Palmer.* The Friendship Press, New York. 197 pages. $1.00. In this book President Palmer undertakes to lift the mask which the American mind puts upon the faces of the Orientals living in our midst and to enable the reader to look beyond superficial race differences to those universal human traits and problems, "those common emotions, needs and aspirations, the recognition of which alone can make us understand each other across the barriers of race." His book helps us to understand how genuinely human and likable the Oriental is, and leads us into a more appreciative evaluation and sympathetic insight into the character and capacities of the fascinating man behind the mask. We commend this very interesting and informing book with its clear and vigorous presentation of the Oriental races and race relations in Continental United States and in Hawaii. D. W. R.

RAINBOW BRIDGE. *By Florence Crannell Means.* The Friendship Press, New York. 152 pages. $1.50 (paper, 75 cents). This narrative, written for children under twelve, tells of a Japanese physician who comes to the United States for study, bringing his family with him. On the way over the children meet a Chinese mother and her son returning to America, where the latter had been born. Entering school, they meet with other children, Oriental and American; and all together learn that "no country is best." The Japanese children miss their garden more than any other thing, and so they build a miniature garden in a dish: and in it they erect a tiny bridge, arched like a rainbow. It becomes in their imagination a bridge of understanding between the East and the West. The whole group of American and Oriental boys learn to play the game that began with the rainbow bridge. D. W. R.

HOME MISSIONS TODAY AND TOMORROW. *Edited by Harmann N. Morse.* Home Missions Council, 105 East Twenty-second Street, New York. 440 pages. $2.00. In 1928 the Home Missions Council, the Council of Women for Home Missions, the Federal Council of Churches of Christ in America, created a Joint Committee on a Five Year Program of Survey and Adjustment. To this Committee were subsequently added representatives of the Community Church Workers, and the original five year period was lengthened. This book is the report of that Committee and represents six years of extensive surveys and intensive studies in all phases of Home Missions. A special Committee of Review and Forecast has carefully evaluated the data and appraised the findings of this exhaustive study. As viewed by this Committee the task of Home Missions includes these objectives: "1. To win men and women to discipleship of Jesus Christ, to unite them with other disciples in the fellowship of the Christian Church, and to educate

them for worship and service at home and abroad by helping them to discover and accept for themselves and for society at large the full consequence of Christian discipleship. 2. To make the Church available to those sections of America which lack its ministry. 3. To supply adequate Church leadership where the work of the present Church is unsuccessful or inadequate. 4. In the case of handicapped or retarded areas or underprivileged groups, to assist in providing those institutions and services which are the necessary elements of a Christian standard of living. . . ." In other words, the Home Mission task confronting the Church is that of Christianizing America. Now is the hour of opportunity and the different denominations must cooperate as never before in the accomplishment of their common purpose. This will call for radical readjustments, the elimination of competition and overlapping; and a frank appraisal of policies, programs and methods. This Review and Forecast covers every phase of the Home Mission enterprise, and while the reader will not agree with it in every detail, yet it constitutes a one volume library on Home Missions which should be studied by every pastor, missionary worker and lay member of the Christian community. The study of this book is prerequisite to a new advance in the continuing task of Home Missions.

D. W. R.